

Moody Monthly

Continuing
THE
CHRISTIAN WORKERS
MAGAZINE

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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JULY, 1940

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July, 1940

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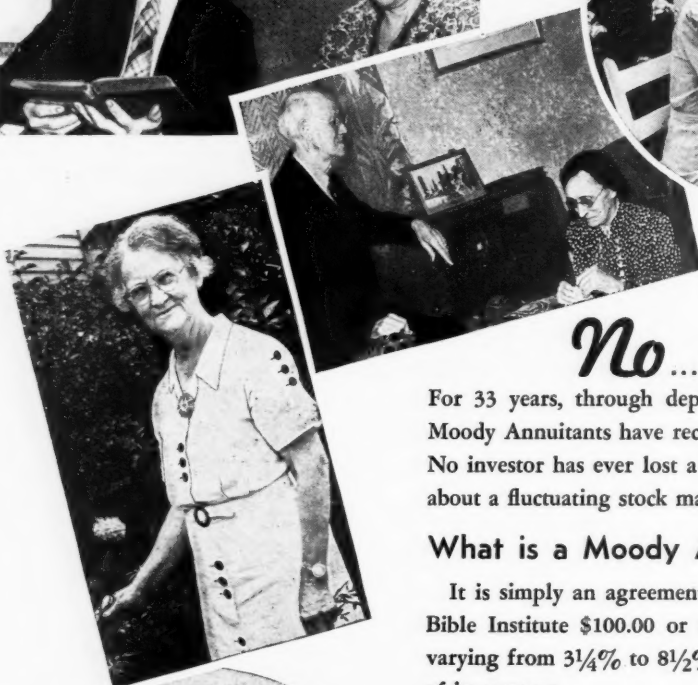
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MOODY MONTHLY

JULY, 1940

Editorial Notes

The leaders of our nation are hard put to it these days to find a solution to the international and domestic problems which confront us. The gentlemen at Washington are not averse to experiment, so we feel free to suggest one not yet tried—repentance.

Why Not Try Repentance?

Sometimes nations in desperation call out to God for help, when in humiliation they should call out in repentance. Nations, as men, have the idea they can live in sin and rebellion, and then in dire need expect a sudden cry for divine help to bring immediate response. It may or may not bring response, but certainly God has no obligation in the matter.

Might we respectfully suggest that our national holiday, instead of being a mere time of flag waving and self-congratulation that we are not like others, be set apart as a day of national humiliation and prayer? Such a day has more than once been the turning point in history. God lives, and He has such a stake in the nations that He likes to be consulted concerning national affairs. Fair enough, don't you think?

And why should it be thought odd to suggest that God be brought into the scene? Are these men in our capital independent of God? They have the same limitations which measure the existence of others. Strange with all the high and mighty gentlemen in Washington, there isn't one over a hundred years old. They regulate everything except their own years, ambitions, tempers, and appetites. They have much power, but they cannot divert a cyclone or avert a drought. They have been listening for the voice of the majority. Wouldn't it be well if they heeded the voice of God?

In a word through the prophet Hosea, God said to His ancient people, "O Israel, thou hast destroyed thyself; but in me is thine help" (Hos. 13:9). Perhaps anointed ears can hear God saying it again as He addresses America. We have tried everything else. Let's make the "noble experiment" of confessing sin, and in repentance turning from sin to God.

* * *

Patriots are many and varied. In times of war and election, the rabble rousers and other home guard generals rush to the rescue of a threatened nation.

Wanted—A New Americanism!

Some of the patriotism is real, but much of it is a mere uniform put on for the occasion. There are too many who care little what happens to

the nation so long as they can attain or retain power.

Patriotism should mean for us an appreciation of institutions and an unselfish desire to preserve them. It should mean vigilance that none of our blood-bought liberties may be taken from us by the "Fifth Column" of either bolshevism or fascism. It should mean recognition of the hand of God in American history and the necessity of dependence upon God if the nation is to survive. "In God we trust" meant something to our forebears. It should mean something to us.

There is a patriotism that defies the State. But the proper kind gives God His place and agrees with the Word of God that "righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34).

* * *

The world is startled and stunned by the swift rush of recent events. Evidently a great mechanical monster is astride the earth. We are not now referring to a conquering dictator, but to the instrument which has made him victor. The machine age has added war to its victims.

The evolutionary concept is largely responsible for the confusion of the times. A philosophy of materialism has emerged out of the acceptance of the hypothesis of evolution. If man has a dirt ancestry he is bound to have a dirt destiny, and his philosophy in between the two lumps of clay is of necessity earthly. Materialism reduces life to "things" and makes the multiplication of things the goal of existence.

For a generation man has been building a great machine. With great pride he has pointed to his mechanical achievements as evidences of progress. Now this machine in the hands of a dictator has brought death and destruction to life and property.

However, those who may be temporarily victorious because they are behind the machine instead of in front of it, might well pause and ask themselves what the machine will do next. There was a character long ago named Haman who plotted the hanging of his enemy Mordecai. Haman built a "gallows fifty cubits high" (Esther 7:9, 10), intending to "exalt" Mordecai by the neck, but "they hanged Haman on the gallows he had prepared for Mordecai."

Civilization is at stake today. It is not merely a matter of the survival of a nation or the victory of a race. The great juggernaut has now been built. It has

rolled triumphantly over all before it. Who knows that it will not some day roll over all behind it?

And out of all the din caused by the shouting of the victors and the shrieks of the vanquished, a quiet voice is heard repeating, "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

* * *

David Lawrence, writing editorially in the *United States News*, has said things we could wish every American to hear.

In part he said:

"The Defense We Cannot Buy"

"Those of us who have sons of military age must needs take counsel of each other.

We observe about us a nation which cries out against war, which foresees its horrors and protests firmly the ultimate futility of force as a means of adjusting the conflicts of human society. But as we perceive reason challenged by brute force, as we see ruthlessness let loose on a more vicious scale than ever the world has known, we must not assume that a belated up-building of our army, our navy and our air forces will alone protect us against the savagery of a mad invader.

"Materials we can assemble and fabricate into weapons of war. Men we can mobilize and train in the arts of combat. But the spiritual preparedness which makes heroism possible and sacrifice easy to bear cannot emerge from a self-centered indulgent people.

"For decades now we have grown fat on the food of an abundant land. We have piled gold into heaps of incalculable wealth. We have applied the gains of science to attain luxuries unsurpassed. We have had creature comforts unparalleled. Time and space have yielded to our touch as we have multiplied eagerly the life-hours of the human span. . . .

"We have eloquently condemned war. We have earnestly exhorted fate to keep us out of war. We have decried any meddling that might provoke any nation into combat with us. But we cannot now stand aloof and see the last remnants of democracy and Christian culture swept from the earth as the invader devastates lands where for centuries peaceful peoples have toiled without malice.

"The time may be coming even this very year when north of us a free people—the Canadian nation—may harbor in refuge the seat of the British Empire, when the British fleet may either be captive in the hands of the Nazi victor or waiting in American waters for another thrust at its enemy. Civilization hangs in the balance, empires totter, men gladly give their lives for country and for freedom—to emanci-

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pate more than half of Europe's peoples already enslaved. . . .

"Maybe—our minds are finite and we cannot know—there is a deeper significance in these disasters. Maybe they are but signals to awaken in us the need of service to each other both at home and abroad. Maybe the opportunity is about to be vouchsafed us to prove that the heritage which brave men passed on to these generations has not ended. Maybe when we cleanse our souls of the sins of a materialistic world, we shall not know fear—we shall not be unready to make the supreme sacrifice. . . .

"We cannot understand the meaning of these fateful hours of history unless we can turn to God and beseech Him to give us the courage and spiritual strength which forges the defense we cannot buy."

* * *

The great Gentile war now going on must not crowd out of our minds the picture of a suffering race. The Jew has been losing out in nearly all of the continental countries involved in this war, and it looks as if suffering will continue for the Jew when the war is over.

As has frequently occurred during history, Jewish persecution has been the occasion of a revival of the Messianic hope. There are orthodox Jews the world over who expect this present period of Israel's suffering to bring the Messiah.

The *Jewish Daily Forward* (New York City), never sympathetic to the orthodox, on April 11 published an article concerning Jews in Poland, and told the story of the sudden surge of Messianic expectation. The movement differs from all before it in that at other times there has been a strong leader who has offered himself as the Messiah. This time there is the demand without a false Christ presenting himself.

According to the press report, Rabbi Schneerson, of Poland, has announced that the present World War will usher in the coming of the Messiah and will bring the termination of Israel's exile. Speaking of the suffering of his own people, the rabbi said, "The worse the better."

He and his fellow rabbis, according to the same report, have issued a "Command of Prayer," with instructions to the orthodox Jews to "pray to God to increase the afflictions of Israel so as to fill up the measure of the birth pangs of the Messiah."

These Jewish signs are intensely interesting to those who believe the Bible.

Just before the breaking up of Poland, the *Morning Journal* (New York), which is the official organ of Jewish orthodoxy in America, published a cable from Warsaw, which said, "The spread of Christianity among the Jewish school youth in Warsaw is truly assuming proportions of a mass movement." Perhaps that is the reason the Devil saw to it that Warsaw was wrecked and the Jews scattered.

The *Jewish Daily Forward* recently carried this ad:

"A Large Sale of the Jehoyash Translated Bible in the Last Few Days

"During the last week our office has sold a greater quantity of sets than in any week preceding.

"This is a joy for all lovers of Jewish literature. It is evidence of a growing sense of responsibility in American Jewry which is called upon to assume, at least temporarily, the role of inheritor of Jewish culture since the recent destruction of the great Jewish centers in Europe. But the upbuilding of a culture must start with the foundation of the greatest culture-treasure Jews possess, i.e., the Bible."

Jehovah lives and He is getting ready to again deal with His ancient people!

* * *

1. What a strange continent this will be if possibilities become actualities! Suppose the King of England takes up residence in Canada, and the **Musings** Pope moves to the United States! And Trotsky now lives in Mexico!

2. We heard on rather good authority that known communists are employed in one of the largest factories for the manufacture of planes, but the company is helpless because the union will not permit their discharge. This is right here in the United States. If this condition obtains, it should be dealt with at once.

3. It would be interesting to know how far the disarmament efforts of the modernists are responsible for the unprepared condition of Great Britain. What an unreal world is the one in which the smug, self-admiring "liberals" have been living! And how much there is for which they should be called to answer! The Church in America should wake up and spew out the nauseating mess.

* * *

It was Bishop Cox who long ago wrote:

"We are living, we are dwelling, in a grand and awful time;

In an age on ages telling, to be living is sublime.

Prayer and Warfare *Hark! the waking up of nations, Gog and Magog to the fray;*

Hark! what soundeth? 'Tis creation groaning for its latter day.

"Will ye play, then, will ye dally, with your music and your wine?"

Up! it is Jehovah's rally, God's own arm hath need of thine!

Hark! the onset! will ye fold your faith-clad arms in lazy lock?

Up, oh, up, thou drowsy soldier, worlds are charging to the shock.

"Worlds are charging—heaven behold-ing; thou hast but an hour to fight; Now the blazoned cross unfolding, on, right onward for the right!

On! let all the soul within you, for the truth's sake go abroad!

Strike! let every nerve and sinew tell on ages, tell of God!"

The world is ablaze with war and with its ally, hatred. No doubt there is fighting to be done, but the fact is that even in anything as realistic and material as war, it is still true that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

When you stop to think of the real weapons of the present warfare you are deeply convinced they are of the invisible type. The new technique is bribery and treachery and Fifth Column activity. Back of the roar of planes is the lying propaganda of press and radio. Instead of the warless world we were promised, we have a lawless world. Agreements, treaties, contracts amount to nothing. Promises are given to be kept if comfortable, and to be broken if convenient.

It all sounds like Paul's description of "the latter times" when he says, "Speaking lies in hypocrisy; having their conscience seared with a hot iron" (I Tim. 4:2), but notice he says it is in connection with "doctrines of demons" (v. 1). That is to say, it is all warfare in the invisible realm.

What is the greatest weapon for this kind of warfare? Prayer—for prayer is the only weapon reaching into the world where the war is at its height. This is not mere prayer for national victory. Nations are prone to cry out to God when they reach the end of their resources. Then they must remember "that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts" (Zech. 7:13). It means to pray with the heart and with an ear to hear and the will to do. It is the prayer which has for its real goal the glory of God rather than the defeat of an enemy.

* * *

Christians who attend either of the two great Fairs this summer should know of gospel testimonies at each place. At the San Francisco Fair, the Christian Business Men's Committee of the Bay region under the leadership of Arnold Grunigen, Jr., will again present Rev. Irwin A. Moon in "Sermons from Science," and Mr. Tom M. Olson will be there to look for "fishing" opportunities.

The New York Fair does not permit regular services, but the Gideons will again operate their booth, and a corps of personal workers will be busy with Scripture portions and a word of invitation. Write down both of these ventures for prayer and a visit, if possible.

As this is written, we have before us an invitation for the Moody Bible Institute to conduct a great Bible Day at the New York World's Fair, Saturday, August 24. We cannot say definitely at this time that such a day will be held, but please help us pray about it, and watch the August MONTHLY for announcement if arrangements are consummated.

* * *

I am youth and destined to be a man in the near tomorrow. And if I live I would like to be a good man. The other day I passed a poor broken wreck of a man and should have prayed, "O God, save me from his living death!"

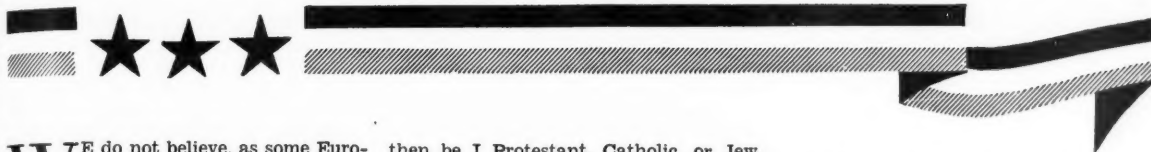
I Am Youth When I am grown up I should like to have clear eyes and a strong body. But I have just read that strong drink dims the eye and weakens the body, therefore I must not drink—not even the first drink, for it might lead to a few, and the few lead to a habit.

(Continued on page 610)

Moody Monthly

Stand Together as Americans!

By REV. CHARLES R. BEITTEL



WE do not believe, as some European powers, that might makes right. Nor do we believe that differences are ever definitely settled on the field of battle. Our greatest enemies are not three thousand miles from us, but are within our borders. The termites that have bowed their knee to governments, beliefs, and teachings hostile and contrary to the Constitution of the United States of America are already secretly boring from within and are seriously threatening the very foundations of this government. Here are our real foes. We must deal with them. They must be driven out into the open and dealt with without fear or favor. This nation cannot and dare not and must not tolerate those who seek to undermine and destroy our government.

It is now time, let us hope not too late, to say to every man and woman who is dissatisfied with the protection offered them by the red, white, and blue; who seeks to weaken and undermine and destroy our great nation; who is secretly sowing the seeds of revolution and who is receiving and spending money that does not bear the words, "in God we trust," in an organized effort to junk the Constitution for a "hell on earth." I say to you it is now time to say to them, here is a one way ticket to the land you represent, where the principles you preach and practice are in force; leave these shores kissed by the Atlantic and Pacific. This country is not big enough to tolerate any organization of red shirts, blue shirts, pink shirts, black shirts, or yellow shirts whose sole purpose and determination is to destroy the greatest government in the world. What America needs today is a solid, united front of her entire population of red, white and blue shirts, in whose breasts beat hearts which, if opened, would reveal the Star-Spangled Banner. I am not here today to criticize any government; that is not my purpose or the purpose of this armistice meeting.

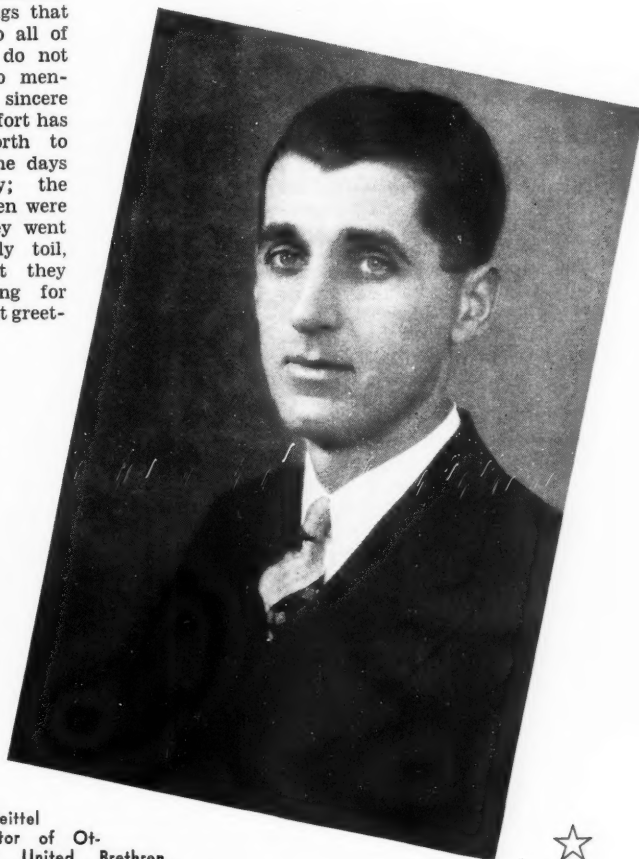
Here we are today—Protestants, Catholics, and Jews. We do not see eye to eye on many matters. We are different in many respects. But we can and must see eye to eye in this great matter of being a truehearted, patriotic citizen of the greatest nation in the world. And when I can no longer subscribe to the laws of this land, and feel it is my business to smash to pieces the Constitution of the United States, and become a rebel and a traitor to the land that affords me the best protection in the world,

then be I Protestant, Catholic, or Jew, I should either willingly, or be compelled without any ceremony, to go to the land where I can accept and subscribe to its laws and form of government.

BUT PERMIT ME TO SAY FURTHER, that as a nation we face a more serious problem. The whole world, here and abroad, has been face to face with one of the most terrible depressions in its history during the past decade or more. Laws and more laws, an abundance of laws, have been passed to cope with this ever-increasingly serious problem. The brains of the world have been unable to solve the riddle of the world. The blame for this condition has been placed everywhere and every place but at the right place. It has been called the "aftermath of the World War," the collapse of crazy financial manipulations, and a thousand and one things that are known to all of us, which I do not have time to mention. Every sincere and honest effort has been put forth to bring back the days of prosperity; the days when men were happy as they went to their daily toil, knowing that they were providing for the family that greet-

ed them at the end of the day's work. But all efforts have been marked by failure; they have led up one blind alley after the other. Lawmakers and politicians, reformers and humanitarians, social and welfare bodies, and kindred organizations, all have sincerely, honestly, and earnestly sought the solution to the problem of a world-wide depression.

I can hardly believe that I am speaking only for myself when I say that the worst depression the world has ever known has gripped us—a moral and spiritual depression. We are in the vice-like grip of the powers of darkness that have led us into a moral and spiritual depression. The solution for that condition is not to be found in laws; neither the lawmakers at our state capital nor at our national capital are able to lead



Mr. Beittel is pastor of Otterbein United Brethren in Christ Church, Harrisburg, Pa.

*Address given at the annual city-wide Armistice Day service, Harrisburg, Pa.

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us out of that dilemma. But there is a way out, and until the proper way is taken, there will be no return to prosperity. It is my firm conviction, a conviction that is shared by millions of others, that what America needs today is not an industrial recovery, a political recovery, or a financial recovery, but a spiritual and moral recovery, which will bring all the other recoveries with it. Until that comes, we shall be helplessly and hopelessly wandering around in the dark with no possible solution to a problem that is growing more acute each passing hour.

THE OLD TESTAMENT, read by Protestant, Catholic, and Jew, says, "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34), and, "Blessed is the nation whose God is the Lord" (Ps. 33:12). We cannot and dare not forget that down through the years Almighty God has blessed this great nation as few nations have been blessed. He has graciously smiled upon us, protected, and defended us. We are a land of full and plenty. Our fields and our trees have yielded constantly their enormous crops to sustain us, and we have been graciously and marvelously supplied with our daily bread. But both the Jewish Old Testament and the Protestant and Catholic New Testament declare, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

We are not to forget that as a nation, and as individuals, we are indebted to Almighty God. For I warn you, my friends, with every ounce of strength I have, and I say it with deliberateness and with all sincerity and thoughtfulness, as a nation we are doomed to go the way of all nations if and when we forget God. Loose living, loose thinking, immorality, crime, the breakdown of the home and home life, these with many other factors pave the way to darkness, midnight, doom, gloom, despair, destruction, and at last, oblivion.

I may be a voice crying in the wilderness, but cry I must, feeling as I do the hand of a higher power upon me. I want to call this nation back to God—back to righteousness, back to sobriety, back to high and holy living, back to decency, back to the simple faith and teachings of Abraham Lincoln, the saviour of the Republic; back to the simple faith and teachings of George Washington, the Father of his Country; back, back, back, I say, back to the faith of those who under the guidance and goodness of God sought these shores as they fled from bondage, oppression, persecution, and slavery, and founded this great nation in prayer and faith in Almighty God; back to the faith and belief that right makes right, that

*"Conquer we must, when the cause it is just,
And this be our motto: 'In God is our trust!'"*

The present conflict across the waters, if carefully studied and analyzed, is not only one of nation against nation, but nations against God. The leaders of some of the countries now engaged in the death struggle have declared that they are through with God; but I say unto you, God is not through with them. Other nations, long since junked on the scrap heap of the world, ruled God out of their life and thinking, only to find the wrath of God eventually turned loose in all of its fierceness and fury.

The Jew, who in the days ahead will eventually come into his own, has been kicked around until he has undergone untold suffering and sorrow, privation and brutal death. I am not here to defend the Jew, he needs no defense of man, God is his defender; but I am here to say to you that the nation, or the people, who dares to lift a hand against the Jew, goes contrary to the revealed will of Almighty God, and will be obliged to pay dearly for his acts of persecution. I am not a Jew, and if I were, I would neither be ashamed of that fact nor apologize for it, but I want to remind the Gentile world that all the knowledge we have of God has been handed down to us through the Jewish race. We Gentiles have our Bible of sixty-six books, all with perhaps one exception written by Jews. Our Bible, our Saviour, and our hope of heaven—all came to us through the Jews.

One of the greatest Jews that England ever honored said on one occasion, when he was being derided, "I want to remind you, gentlemen, that half of the Gentile world worships a Jewess and the other half a Jew." I know there are bad Jews, wicked Jews, who are crooked and would cheat and steal. And I also know there are bad Catholics, wicked Catholics, who are crooked and who would cheat and steal. And let me now speak from personal observation, knowledge, and sad

experience, there are bad Protestants, wicked Protestants, who would cheat and steal. But there are good Jews, and good Catholics, and good Protestants. We are not one in faith and doctrine, but we can be and ought to be one so far as our Americanism is concerned. Jews, Catholics, and Protestants, bound together by the blood red and sky true blue and lily pure white of the flag we endearingly speak of as Old Glory, let us stand together as Americans who love the land of freedom and opportunity and privilege, and dedicate our lives to the high and holy task for which this land was founded—life, liberty, and the pursuit of happiness. And let us seek today and evermore the guidance and protection of Almighty God in whom we must repose our faith and trust.

ONCE THAT GREAT EMANCIPATOR, Abraham Lincoln, in answer to the statement, "Mr. President, God is on our side," replied, "I am not concerned about that. It is not a question as to whether God is on our side, but it is supremely important to know that we are on God's side."

I do not know, no man knows, no man can tell, what the future may bring us. Perhaps before we meet for another Armistice service, one year hence, the conflagration that has started in Europe will have spread all over the world, and we shall find ourselves engulfed in the holocaust. It may be that future events will make that step necessary. Let us pray God that such shall not be the case. However, we are not prophets in the sense that we can lift the veil and look into the future. But we shall neither falter, nor flinch, nor fail. We shall continue to seek the protection, the guidance, and the direction

(Continued on page 634)

In All Thy Ways

By Della Adams Leitner

"In all thy ways acknowledge him"—God asks
Our full allegiance, perfect and complete;
The problems and the tasks of every day
When left to Him, how easily we meet!

The fears and doubts and worries that beset
And rob our joy, how suddenly we find
They lose their power when placed in His dear hands;
His love assures and gives us peace of mind.

Acknowledge Him—so simple yet so great,
Our part fulfilled in grateful, joyous praise;
We follow gladly in the path of peace,
Companioned by the Christ in all our ways.

THE CHALLENGE

of the Open Door*

By REV. HYMAN APPELMAN



● Mr. Appelman is a Hebrew-Christian Evangelist of the Texas Baptist Convention

NEVER in all the magnificent history of Christianity and the Church was Paul's challenging statement of the open door (I Cor. 16:9) more true than it is today. The Church of the living God is facing an open door of work and victory that should send a clarion thrill through the heart of every soldier of the Cross. Wide as the far-flung six continents, open as the maw of eternity, is this door beckoning to venture and adventure for Christ and the souls of men.

With yearning hearts the peoples of the world are waiting with bated breath for some leader or group of leaders to point the way out of the miasmic corruption, the nightmarish despair that has swept across the affairs of a seemingly doomed earth. Science has failed. Diplomacy has crashed. Human reforms and schemes have but added to the ghastly turmoil. Popes, presidents, dictators, and so-called religious leaders have stepped in only to find the tinkling brass and the sounding cymbals of their suggestions but increasing the tempo of the dance of doom. We falter, we fail, we fall, unless, by the grace of God, the Lord Jesus Christ is given the right of way in the hearts, souls, and activities of men.

This is the zero hour for the Church. This is the zero hour for the Christian. This is the zero hour for the preacher of the true gospel. We have a message the world needs. We have the panacea for all the world's ills. We have the constitution for a league of nations that will bring peace upon earth to men of good will. We know the way out. The terrible question is, Shall we be satisfied with our little piddling programs? Shall we be content with the routine round of things? Shall we congratulate ourselves upon our tiny triumphs while the Devil and hell are winning greater victories? Shall we not rather rend our clothes, don our sackcloth of mourning at the thought that outside of the few connected with the immediate families and organizations of our churches, the vast nonattending multitudes are increasing in number, godlessness, indifference to sin, desolation, and death? Shall we let the Devil have most of it his own way?

Was that the way of Paul? Was that the program of Wesley? Was that the

procedure of Whitefield? Is that what Charles G. Finney did? Did Dwight L. Moody subscribe to such a pitiful puerility? Was Billy Sunday satisfied with such undertakings? No! A thousand times over. No! The very questions are an insult to the memories of these giants of God. God pity us if that is the limit of our vision, if that is the horizon of our faith!

Who were these men? Who were these Pauls, these Wesleys, these Moodys? Men of like frame with us, clay of our clay, earth of our earth—sinners every one of them, sinners saved by grace, sinners seeking grace, sinners surrendering to grace, sinners endued with the grace of God. They were men. So are we. They were Christians. So are we. They loved the Lord. So do we. They were baptized believers. So are we. They were fundamental in their faith in the inspiration of the Book, in the virgin birth of the Lord Christ, in the efficacy of the atonement, in the resurrection from the dead, in the second coming of Christ. So are we. They had the Bible. So have we. They had the Church. So have we. They loved the souls of men. So do we.

WHY, THEN, COULD these emissaries of Christ do such mighty works, while we cannot even stem the tide of godlessness in our own churches? Is it because we have not their vision? But we know more about the needs of the world than they could have possibly discovered. Is it because we do not have the Pentecostal unction, the enduing with the Holy Spirit? But He is ours. We may have Him with all His cleansing, consecrating, conquering might. Consider then with me, as I humbly press upon your hearts, first, *the open avenues of service*; second, *the opposing adversaries to service*; third, *the offered allies for service*.

Consider first the open avenues of service. There are open doors, open avenues of service for our country, for our nation, for these glorious United States of America. There is the avenue to sanity rather than savagery. The jungle has invaded the boasted civilizations of the world gone back to bestiality.

This is the opportunity for America. Under the aegis of Christ, in the way of

the Bible, it is for us to maintain sanity, poise, love, impartiality in this tempest-driven earth. It is for us to set the pace of loving every race. It is for us to show that the things of the Spirit are eternally superior to the things of the flesh. Yes, there is an open door for America, sanity versus savagery.

There is second, the open door for the Church. There is the open door of conquest rather than compromise. The pressure is great. We must fight the world of politics, property, and pleasure. It is so easy to hear and to heed the siren voices of suggestion and condonation. It is so easy to borrow the plans, programs, and proposals of the world, incorporating them into our church activities to make them more attractive, to keep our young people and to interest people in general.

Oh, brethren, therein lies destruction. The Church has one purpose only, to preach the gospel of salvation to a lost and dying world, to bring men, women, and children to a saving knowledge of the Lamb of God which taketh away the sin of the world. Not by one jot, not by one tittle, dare we retreat from the proposal of the Great Commission, or mix it up with the things of the flesh. No church has ever gained ground, no church has kept even the little ground it had hitherto gained, by compromising with the plans of the world.

There is the open door of evangelism rather than stagnation. The church lives by conquest and by the winning of souls. There is nothing in all the world that will revive a dead church as quickly as a passionate going after and winning the souls of men. Evangelism, soul-winning, travelling in prayer, witness-bearing, that is the way that leads to power and prosperity. Challenge your people with that message! Burn into their very souls the thought that they are ambassadors for Christ. Your pews will fill. Your Sunday School will grow. Your finances will increase. Your mortgage will be paid. Your people will be

*An address given at Founder's Week Conference, Chicago, 1940.

happy. Your cities will be stirred. Souls will be saved. Jesus Christ will be magnified. Yes, evangelism is opposed to stagnation.

There is further the *open door of world-wide missions* rather than the selfish disposal of all the monies in the home land. Axiomatic is it that a missionary church is a pure church—a praying, harmonious, and soul-winning church. The challenge, the romance, the high adventure of the task of sharing the achievements of bearing the battle burdens of scarred warriors of the Cross in their far-flung engagements against the strongholds of sin, has a note in it that puts iron into the blood of every born-again church member. There never has been, there never will be, there never can be a conquering, victorious, Christ-honoring church unless its vision embraces the ends of the earth. Yes, missions are opposed to selfishness and to narrowness.

FOR US CHRISTIANS there are doors open. There is the *door of purity rather than intemperance*. All about us men have engaged in a spree of wild living. There is intemperance in money-making. Honor, love, loyalty, patriotism are offered in the open market to the highest bidder.

There is intemperance in money spending. From the government down to the poorest home, it is spend, spend, borrow, spend, keep up the eternal round, forgetting that there is a day of balance and reckoning coming. The hard toil and the sacrificial self-denial which have made the United States the greatest nation in all the world are outdated.

There is intemperance in pleasure seeking. This is a generation of sensation mongers pandering to the vilest tastes of sensation seekers. It is for us Christians to keep our heads, to refuse to be swallowed up in this terrible maelstrom of evil. Clarionlike the words of Paul demand of us, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

Also there is the *door of purpose rather than indifference*. That is the blight of all of our churches, of all of our activities. Not one out of ten, and that is very conservative, of our church members can be depended on to back up the program of the Lord in any given activity.

Indifference is the killing dry rot in the program of the kingdom of God. We need a passionate purposefulness that will enlist the very best in all of us, that will challenge and compel the depths of our souls, that will constrain us to an advance against the hordes and hosts of hell, to an attack for God and the souls of men. It is only a flaming, unflagging, unremitting purpose, based on the outline of the Great Commission, that will enliven our churches, enlist our backslidden, enthrone the Christ, enroll the lost and straying.

There is further, the *open door of power rather than inadequacy*. We are not militant enough. Our conquests are too meager. We are making too little impression on the world. Our religion

is too soft. It is accomplishing too little. It has lost the respect of the virile man of the streets. It lacks drive. Yet, the promises of God are still in the old Book. The Spirit of God is still here upon the earth. Pentecost was meant for an example rather than for a finality. The dynamite of heaven is still ours for the having, ours for the using. There is an open door to the flooding tide of the Spirit. There is an open door to the visitation of God's power which will make the whole world sit up to take note that there is still a God in heaven, that His promises are still yea and amen in the Lord Jesus Christ.

Consider next, the opposing adversaries to service. They are always the same, the unholy trinity of the world, the flesh, and the Devil. Satan has nothing new to propose. He uses different means and methods, but the basis is always the same, the lust of the flesh, the lust of the eyes, and the pride of life. With these he beguiled Adam and Eve. With these he has been fooling the descendants of that luckless pair. It is these that Paul had to face, and Peter, and John. It is these that Luther and Wesley, and Whitefield, and Moody had to combat. It is these against which we are called to battle.

There is first the *glamor of the world*. In ten thousand and one siren forms it beats and drums its invitations on the hearts of a bemused world. By paper, magazine, book, movie, lecture, concert, drama, and by social, civic, fraternal, collegiate organizations, and the dulcet tones of some sweet singing modernistic preacher palliating sin, pussyfooting hell, pushing out the blood, the children of men are lured away from the narrow path of repentance, reconciliation, regeneration, righteousness, rewards in eternity, to the broad highway of pleasure, prosperity, and popularity.

THERE IS SECOND, the *greed of the flesh*. Success is not measured by honesty, honor, worthwhile contributions to the weal of mankind, or upstanding character, but by gold, property, and possessions. Those churches are held successful who contribute the largest amounts to the treasuries of their respective denominations. Soul-winning, numbers added to the churches by confession, sink into insignificance alongside the co-operative contributions of the pastor-led peoples. Our conventions and associations are taken up with plans and programs for the raising of money. Gold is the standard, the criterion, the measure, the balance, the scale, the yardstick. The world has enthroned greed. The cheapest thing in the United States of America is a human soul. Greed has seen to that. Greed in high places! Greed in low places! Greed in politics, business, social activities, education.

There is third, the *godlessness of the Devil*. By every evil suggestion, using every available means, by misrepresentation and distortion, Satan has thrown doubt upon the Book, questioned the existence of the Lord, denied the divinity of Christ, minimized the importance of the Church, smashed the age old founda-

tions of a faith that has built up our nation to its present exalted position. The Sabbath has been desecrated, marriage vows defiled, claims of parental obedience denied. Godlessness, whether in the active undermining by the American Association for the Advancement of Atheism, or in the Christ-dethroning indifference of our own so-called church members, is undoubtedly the bitterest, the most widespread foe that we face as we stand before the open door of service. The dire tragedy of this enemy is that it so often assumes the fair visage and honeyed tongue of a friend and well-wisher. This is an adversary to be exposed and driven out into the bright white light of the Holy Spirit's judgment.

BUT WE MUST HASTEN ON to consider last, the offered allies for service. They are all about us, ready to lend their mighty support in the performing of the tasks facing us, and to aid us in the overcoming of the woes we face. These allies have never known failure, have never retreated.

Our first ally is the *Lord Jehovah, the God of hosts*. "If God be for us, who can be against us?" We have His unfailing promises. There is nothing of which God is unaware. There is no incident that can meet us unknown to Him. There is no difficulty can befall us, no temptation assail us, in the myriad multiplied activities of our lives, but that the Lord has long since taken cognizance of them to set the machinery of heaven in motion to obviate and overcome them. All of His authority, grace, wisdom, and deathless compassion guarantee these promises. They are ours to have, to claim, to hold, to use. The Lord is our ally!

Our second ally is the *Christ of God*, the only begotten Son of the Father, sent into the world, nailed to the cross, raised from the dead, received up on high, seated at the right hand of the Father, endowed with all authority in heaven and on earth, interceding for us, some day coming again to receive us unto Himself in glory. We have the Christ of God, who is able to serve us and to work in us, with us, through us; able to save to the uttermost all those who come unto God by Him; whose blood has never lost its efficacy, whose name has never lost its power. America is dying without Him; Europe is panting for Him; Asia is looking for Him. Christ Jesus is our ally.

Our third ally is the *Holy Spirit*, God's vicegerent, Christ's representative here upon the earth. His power is beyond human computation and measure. His wisdom is limitless. He is omnipotent, omniscient, omnipresent. He can take, He has taken, the weakest vessel, the humblest tool, the poorest instrument, and wrought wonders with them. It was He who endowed Moses, enrolled Joshua, enabled Samuel, ennobled David, enlightened Isaiah, emancipated Daniel, encouraged Paul and Silas, enlisted Luther, endured Wesley, enraptured Moody. He is our Comforter also, ready to transform our lives into channels of blessings, making us mighty unto the pulling

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down of the strongholds of sin, unto the advancing and the upbuilding of the kingdom, unto the winning of multitudes of precious souls. Without Him we are helpless. With Him the gates of hell cannot prevail against us. He is the key to success, the secret of victory, the door to the impossible. The Holy Spirit is our ally.

OUR FOURTH ALLY IS the mighty inspiration of the past triumphs of the saints of God. For nineteen hundred years, the world, the flesh, and the Devil have raised every kind of obstacle, thrown up every kind of barrier, and invented every kind of difficulty against the ongoing of the kingdom of God, against the upbuilding of the Church of Christ, and against the forward movements of the people of the Cross. For nineteen hundred victorious years, under the banner of Prince Immanuel, the armies of Calvary have fought Satan. The Cross has reared its gory, glory splendor on every continent, in every country, in every clime. Myriads, multiplied mighty myriads of precious, immortal souls have been brought under the sway of the life-giving, beneficent Prince Immanuel. Women have been freed, children liberated, schools built, orphanages erected, hospitals provided. The Galilean has conquered in the past. There have been setbacks, traitors, tragedies, bitter losses, disappointments, discouragements, and disheartenments. Oceans of blood have been shed. Men, women, and children have travailed in heroic venture and adventure, whose retelling make the tales of chivalry, the stories of war valor, pale and anemic reading. Every step has been contested. Every forward move has cost sacrifice untold.

Our fifth ally is within ourselves. It is the power of consecrated Christian lives. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11). That is still true, if anything more true than it ever was. We have examples of it all through the secular world. Who can forget the scene in the Roman Colosseum in one of the early assemblages of the Fascisti? Mussolini had delivered one of his most impassioned martial addresses for patriotism, for *la bella Italia*. A great concourse of the choicest of Italian manhood massed before him. He challenged them for the weal of his and their country. When he finished in a passionate burst of oratory, stirred to their depths, these tens of thousands of strong men lifted their hands in the Fascist salute, and as one man, in a voice that made Father Tiber to tremble, they cried out the ancient gladiatorial salute, *Mori-tur te salutamus*—Death, we salute thee. These men, in the very prime, the very vigor of their fine manhood, knowing they were face to face with war and death, laid their lives on the patriotic altar for Italy and their *Il Duce*.

What about our own country? Who, with a burning drop of American blood in his veins, will ever forget the sufferings of the Continentals in Valley Forge?
(Continued on page 641)



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"Hath God Said?"

By Thomas R. Robinson

"Yea, hath God said?" So came, at the beginning,
The voice that dimmed the morn of paradise,
And loosed the powers of evil, to entice
Man's willing feet to pleasant paths of sinning.

Not wanton disobedience to heaven
It counseled, but a subtle doubt instilled,
Questioning, was it truly so God willed
And spoke? How far hath spread that little leaven!

"Yea, hath God said?" Today the same voice, speaking
In the same words, would rob us of our trust,
Attacking God's own Word, with subtle thrust,
Still, as of old, the soul's destruction seeking.

Our Father, let Thy Spirit, shining purely,
Show us Thy truth, and, opening our eyes,
Make us to doubt the wisdom of the wise
And rest upon Thy faithful Word securely.



THROUGHOUT the Word of God, one thing stands out crystal clear in regard to prophecy. Wherever the Holy Spirit sets forth some great prophetic truth, He joins it every time with a practical exhortation as to what we are to do about it.

With the proclamation, "Seeing then that all these things shall be dissolved," immediately the rejoinder comes, what are you going to do about it? "What manner of persons ought ye to be?" (II Pet. 3:11).

The first truth that grows out of all this is, of course, the necessity for preparation. "Prepare to meet thy God." "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). A generation ago, "Prepare to meet thy God" (Amos 4:12), was a favorite text of evangelistic preachers. Today over the country at large it has been granted an extended leave of absence. The reason is not hard to find. In many quarters God is no longer regarded as a personal being; hell is a byword; heaven is a joke about St. Peter with a bunch of keys; and the judgment day is a medieval superstition. Men no longer believe that they are hastening on to the great accounting. But for all that, there is still a Judge and a judgment and an inflexible standard of righteousness that must be met. But, thank God, all this was met long ago in Him who was made sin for us, though He knew no sin, that we might be made the righteousness of God in Him. He who is coming is the one and only preparation for His coming. Clad in His righteousness alone are we faultless to stand before the throne.

But "Be ye also ready," is not the only message that grows out of prophecy. And right here one thinks of the many Christians whose position is something like this: "Oh, yes, I know the Lord is coming. But if one is ready, what more can be done?" Then they bring up the story of the old moderator of some assembly in New England years ago, when the celebrated "dark day" plunged thousands into hysteria, thinking the judgment day had arrived. They tell how he asked for the candles to be lit and proceeded with business, saying, "If the Lord really is coming, we can do no better than to be found at our duty." Now that is admirable as far as it goes, but it overlooks something very vital.

The New Testament Christians were not only ready, they were *expectant*, hilariously anticipating the Lord's return. And we are bidden not only to prepare, but to look for our Lord. "Looking for and hastening unto the coming of the day of God" (II Pet. 3:12); "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13); "Look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). It is one thing to be ready for some one to come; it is another thing eagerly to expect and await the coming of some one.

*An address given at the International Prophetic Conference, New York, November 5-12, 1939.

One wonders about these believers who say they are ready, but who act as though it did not matter whether the Lord ever came or not. It is evident from the Scriptures that joyful expectancy is an evidence of readiness.

But while readiness without expectancy is not the New Testament attitude, there is another position that misses the mark almost as widely. It is possible to be worked up over the coming of the Lord without being stirred up about the Lord who is coming. One is an event, the other is a Person, and it is the Person who makes the event. Looking for something to happen is one thing; looking for Someone to come is another. Academic speculation about the program is dry as dust unless there is joyful ex-

pectancy nearing its climax, with the flames of judgment already reddening the horizon, we Bible Christians are called upon to practice what we preach and conduct ourselves with a special soberness and seriousness in keeping with the urgency and emergency of the times.

NOW IF WE BELIEVE these terrific prophetic truths, we cannot live like other men. "They that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober" (I Thess. 5:7, 8). It is against a prophetic background in Romans that we are exhorted to "cast off the works of darkness, and . . . put on the armor of light, walk hon-



PROPHETIC DOCTRINE

By Rev. Vance Hawner

pectancy of the Person who makes the program. That would be like a bride more interested in the trousseau and the wedding trip than in the groom himself! Certainly, the most important thing about the Lord's return is the Lord.

PROPHETIC TRUTH calls us not only to *preparation* and *expectation*, but also to *purification*. "And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3). And along with that comes the call to *separation*. "What manner of persons ought ye to be in all holy conversation and godliness" (II Pet. 3:11).

In I Corinthians 7:29-31, there is a combination of prophetic doctrine and practical duty. "But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away."

If this means anything at all, it certainly means that in these last days, in the Saturday evening of the age, in these perilous times, in this night of apostasy, with the mystery of lawless-

estly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying [notice that strife and envying, our respectable sins, are in the same company with low-down immorality], but"—and here is the climax in that verse that changed Augustine from a slave of lust to a slave of Christ—"put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:12-14). Now here is a positive and a negative. Some put on Christ in a positive act of faith, but they keep on exposing themselves wilfully to temptation, making arrangements to sin, flirting with the world, winking at evil, playing hands with Satan, singing hymns lustily but thinking lustfully.

Much as we believe prophetic truth, too often we have an argument but not a testimony. We do not live as pilgrims and strangers; we are often starched and ironed but not washed; our *Pilgrim's Progress* too often includes *Vanities Fair* on its approved itinerary. We let Delilah shave our locks; and let us remember that while Samson may have looked better after his haircut, he had no power. If there is any Bible truth that walks hand in hand with prophecy, it certainly is God's call to holiness, and if we profess the blessed hope we should practice the blessed holiness. You will

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note that the verse says, he "that hath this hope in him purifieth himself" (I John 3:3). It is the blood of Christ that cleanseth from all sin, but we are also called upon to cleanse our hands and purify our hearts (James 4:8), for we have the responsibility of repentance, confession, and abstinence from fleshly lusts that war against the soul.

Along with this there goes a kindred truth already indicated in our passage from Romans 13, where we are admonished not to walk in strife and envying. In I Thessalonians 5, we have a choice prophetic passage. In verse 11 Paul moves on to bring out of it a call to comfort, and if we had time we should consider prophecy's message of consolation. However, the important thing he

knowledge; amazing faith is displayed in some quarters; much goods is bestowed to feed the poor; and some are martyrs in spirit if not in body. But, for all that, what is this noise I hear over the land? Is it believers singing together, "Blest be the tie that binds"? Not every time! Too often it is the noise of sounding brass and clanging cymbal, the raucous discord of those who have turned aside to vain jangling; Paulites and Cephasites and Apollonians with a sprinkling of the Christ party, debating as to which Diotrefes shall have the pre-eminence.

THE MARKS OF CARNALITY in Paul's day were not card playing, the-

NE PRACTICAL DUTY*

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asks his readers is to have due regard and esteem for God's ministers. If some who claim to be Bible Christians today had carried their doctrine over and translated it into duty, there would not be so many broken-hearted pastors who have gone to pieces trying to keep together groups of professing fundamentalists who remind us of that brand of matches that won't strike anywhere except on their own box; who write "Jesus Only" over their churches, but have "Us Only" written in their hearts.

BUT I AM CONCERNED especially with Paul's next word, "And be at peace among yourselves." Prophetic truth makes for *pacification*. There is a passage which needs to be placarded among us today: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some have swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm" (I Tim. 1:5-7).

We Americans are rather like these Corinthians in our tastes. There is much emphasis on tongues of men and angels; the gifts of prophecy flourish; there are many who understand mysteries and

after going and dancing, but envying, strife and divisions (I Cor. 3:3). There are those today who draw back in horror from the first three, and well they may, but unfortunately some of them are past masters at the second three. The Holy Spirit knew that discord and division would be the bane of the Church down through the ages, for He warned against that more than against other evils which have engaged most of our attention.

One reason why I want the Lord to come is that I may have the joy of really seeing brethren dwell together in unity. Our prophetic doctrine has certainly parted company with practical duty on this point. If we believe that the time is short, and that we are pilgrims together on the last lap of the journey, it seems to me that our fellowship should be sweet as that early comradeship of the Acts of the Apostles.

We are not pleading for unanimity on the one hand nor for unification on the other. We are pleading for unity, the unity of the Spirit in the bond of peace. The message here is, if you believe in prophecy, "be at peace among yourselves" (I Thess. 5:13). In some parts of our country, the fields in springtime are separated by fences visible to the eye. But in autumn the harvest has grown higher than the fences and the fields are as one. It is not necessary to tear down

all our fences; but we need revival showers of blessing that will produce a harvest so great that our fences shall not appear.

Finally, we have a duty to the outside world, for prophetic truth calls us to *evangelization*. We are to hasten the coming of the day of God (II Pet. 3:12), and we do that by winning the lost to Christ, for when the elect number is gathered, the Lord will come. Our Lord is pictured throughout the Word as the great gatherer and, however orthodox we may be, if we gather not with Him we scatter abroad (Matt. 12:30).

Certainly in this matter it is high time to awake out of sleep, for now is our salvation nearer than when we believed. It does no good to revel among the clouds of prophetic truth if it stir us not to practice it on the cobblestones questing for souls. In an experience meeting conducted by Mr. Moody, a man boasted of having lived on the Mount of Transfiguration for fifteen years. Mr. Moody asked, "Have you ever won a soul to Christ?" When he answered "No," Mr. Moody replied, "We don't want that kind of mountaintop experience."

PROPHETIC TRUTH, like all other truth, should be fuel for the fires of evangelism. The mystery from above must be lived out amid the misery here below. Our Lord said, "Follow me, and I will make you fishers of men" (Matt. 4:19). It is evident, then, that a true disciple is a soul-winner. It is possible to sit on the shore discussing the signs of the times, when we ought to be driven by the signs of the times to launch out into the deep and let down our nets for a draught. Dwight L. Moody had very ordinary fishing tackle, but in a day when many were discussing ways and means—what tackle to use and where to fish—Moody went fishing with what he had and outdid them all. The real test of how much we believe of prophetic truth is what we are doing to warn men to flee from the wrath to come. It is not enough to lament the apostasy so vividly described in the book of Jude. It is not even enough to build up ourselves in the faith, pray in the Holy Ghost, keep ourselves in the love of God, and look for the mercy of the Lord. There is a further duty, "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh" (Jude 22, 23).

Yes, it is high time that we stirred ourselves, first, as Isaiah said, to take hold of God, and then, to take hold of others to snatch them from destruction. To believe the solemn truths of prophecy and then make our way complacently through a world of sin and shame is not merely unfortunate, it is criminal. After all, we do not actually believe any more than we are willing to put into practice.

It is related that during the reign of Oliver Cromwell the government ran out of silver coinage. Cromwell sent his men to a cathedral to see if they could find any silver. They reported, "The only silver we can find is in the statues of

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When Will the Stone Strike?*



By Dr. W. J. Erdman

THE most extraordinary historical book in all human history is the book of the prophet Daniel, because it claims to contain divinely given outlines of the histories of all world empires from Nebuchadnezzar 605-562 B.C. to the end of all human history.

The second chapter alone is a transcendently remarkable document, because it was written centuries before the events predicted, and already the greater part of it has been fulfilled literally. This supernatural fact should make the document of supreme interest to all serious-minded people, especially since modern history is only a part of these final pages of human history, which shall be terminated when the God of heaven shall "set up a kingdom, which shall never be destroyed" (Dan. 2:44).

Daniel's prediction of the coming of the Son of man to set up an "everlasting dominion, which shall not pass away, and . . . which shall not be destroyed" (Dan. 7:14) is the only hope for a despairing world; because after centuries of struggling for human liberty, the nations are suddenly reverting to autocratic centralized forms of government which are as absolute as the rule of the king to whom he was talking.

Daniel does not say that the nations shall be destroyed, but that the God of heaven shall "set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Now it is commonly believed that this kingdom began at the birth of Christ, or at Pentecost, or at the destruction of Jerusalem, or at the edict of Constantine; but none of these theories agrees with the definite statements of Daniel. He says that the stone (Gen. 49:24; Isa. 2:1-4; Matt. 21:44; Luke 20:17, 18) which smashes and ends the Gentile governments of the world "smote the image upon his feet." Since the feet and toes of the image did not exist at the time of any of these events, the stone did not destroy what did not exist. Certainly "there were no feet in the Babylonian day, none in the Medo-Persian, none in the Graeco-Macedonian, and none in the Roman, when the iron legs of a western and eastern empire did not yet exist in a divided form. In other words, toes and feet of iron and clay must be looked for at a time later than the twelve Caesars, and nearer to a time when the iron of imperialism and the clay of democracy in vain try to cleave together; and not until then does the stone strike." Gentile governments still continue. There-

fore, the stone has not yet destroyed the image.

Daniel says that "the stone that smote the image became a great mountain, and filled the whole earth." The stone did not begin to grow until after the image was broken to pieces. The stone and the image do not exist simultaneously, the one growing while the other fades away, as is supposed by many. The mountain which "filled the whole earth" occupies the space previously occupied by the image, which "became like the chaff of the summer threshing floors."

CHRISt SAID, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). The times of the Gentiles obviously began when Nebuchadnezzar, to whom Daniel was talking, destroyed Jerusalem and the temple of "the God of heaven." The times of the Gentiles still continue. Jerusalem is still controlled by Gentiles. The messages which the angels of God brought to Daniel

would have been sadly lacking in comfort to him as the representative of the chosen people, if they meant that the term "the kingdom" applied in any sense to our modern Jew-hating world.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2:34, 35).

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an

(Continued on page 645)

Which?

By Grant Colfax Tullar

Present: "He was in the house" (Mark 2:1)

The sick one they brought
With all his distress;
"They could not come nigh"
Because of the press.
None other could heal
This one in despair,
But joyful their lot,
For Jesus was there.

Absent: "Jesus was not there" (John 6:24)

By the side of the sea
There waited a throng,
Expecting that Jesus
Would soon pass along;
Their watch was in vain,
And burdened with care,
They trudged on their way—
The Christ was not there.

May be: "Where I am, there ye may be also" (John 14:3)

The end of the road
Is just 'round the bend;
You may find it near,
Or life may extend.
When end comes for you,
Eternity—where?
Make sure now, O soul,
That Christ will be there.

*Revised by Frederick Erdman, Philadelphia, Pa.

The Urim and Thummim and Hidden Mysteries

☆ By LeBaron W. Kinney

GODLY Jews down through the centuries have had great reverence for the very letters in which their Hebrew Scriptures are written. Some letters were made larger than the others in the early manuscripts, and these larger letters have been traced carefully and handed down from one generation to another to the present day. No one seemed to know why they were larger, but it was firmly believed that there was a reason for it.

Then the Jews, like other ancient nations, used their letters for figures. Their letter A was also their figure 1, and their letter B was used for the figure 2, and so on up to the tenth letter. Then the next letter stood for the number 20, and the next, 30, up to 90, and the next was 100, then 200, 300, and the last was 400. The added value of the letters of words give to each word a numerical value.

The Hebrew letters were changed in form as the years went by and some letters were given a different shape when they came at the end of a word, and these letters were given a different value by the Jews; but the value never changed in the hidden designs in Scripture from the original manuscripts. Many of the Jews believed that there was some significance to the number values of the words. Many strange traditions were handed down about the letters and the numeric values of the words as well as the strange names that were given to the letters, but the Jews had lost the key to all these mysteries. The key, we believe, is the Lord Jesus Christ. When we take His name and the value of His name and use this as a key it unlocks mysteries.

Take, for example, the first and last letters of the Hebrew alphabet, *aleph* and *tav*. A study of these letters and their values, and even their names and shapes, reveal hidden truths. We can only give a few suggestions here because of the limited space. The letter *aleph* was made to represent the head of an

ox in the more ancient Hebrew alphabet. So many thousands of these animals were killed for sacrifice that this would speak at once of sacrifice. The name of the letter *aleph* means an ox. The word is found in the plural form in Psalm 8, "all sheep and oxen." The last letter of the alphabet was made like a cross in this more ancient alphabet. The name of the letter *tav* means a sign or symbol. When a man cannot write to sign his name he is permitted to make his mark, or sign, even in our day; but this custom is older than history. The sign of the cross has for ages stood for the name and thus for the person who made it.

How significant, for the Cross speaks of Him who took our place and represented us. These two letters together form a Hebrew word which points like an index finger to the definite object. In the larger edition of the Newberry Bible the picture of a hand is employed to show where this word occurs in the original as an indefinite article, as it is sometimes called. In many places these two letters seem to the writer to speak very plainly of the Lord Jesus Christ. Many others have seen this, as the following incident from the life of Joseph Rabinowitz will show.

SOME FIFTY YEARS or more ago there lived in Kischneff, southern Russia, a learned Jewish lawyer, Joseph Rabinowitz. This man was sent by his people to visit Palestine to try to secure land for Jewish emigrants who desired to flee from Russian persecution. Among his guidebooks he carried a New Testament which, he was told, would be a guide to the sacred places in Jerusalem. While sitting on the Mount of Olives one day and wondering about the helpless condition of his people he thought of this book, and there, while his eyes were fixed upon Calvary and as he thought of what had happened there, he opened the Book and his eyes fell upon these

words, "I am the vine, ye are the branches . . . without me ye can do nothing" (John 15:5).

He said, "I saw it in the twinkling of an eye. Our Jewish bankers, with millions of gold, can do nothing for us. Our only hope is in Jesus, whom we crucified, and whom God raised up from the dead and seated at His own right hand. Without Him we can do nothing."

There on the Mount of Olives in less than the twinkling of an eye, he passed from death to life, he was born of God and so became a new creature in Christ Jesus. We believe that there is absolutely no time between the acceptance of the Lord Jesus Christ as Saviour and our new birth. There seem to be places where God annihilates time. "He that believeth on the Son hath everlasting life." There is another place where God seems to blot out time and merge two events into one, and that is when the soul of a believer departs from the body to be with the Lord. We read, as if the two things were one, that we are to be "absent from the body, and to be present with the Lord" (II Cor. 5:8). So, as Joseph Rabinowitz passed from death unto life that day as he sat on the Mount of Olives, it seemed that his eyes were opened in the twinkling of an eye. This converted man of God became a power among his own people.

DR. A. J. GORDON said that Rabinowitz was so familiar with the Hebrew Bible that when there was added to this a passionate love for the Lord Jesus Christ, it seemed as if he were talking to Isaiah or another one of the prophets. Dr. Gordon met him at a conference at the Moody Bible Institute and he told of his delight when he discovered that Rabinowitz was to have the room next to his for three weeks. He said, "I would have crossed the ocean to see him." As this Jewish brother explained some of the prophecies, Dr. Gordon said he would come to some mention of the sufferings of the Lord Jesus and then his eyes would fill with tears and he would raise his hands to heaven and say, "My Lord, and my God." One very interesting thing he had to say about the first and last letters of the Hebrew alphabet was related by Dr. Gordon as follows:

"Do you know what questioning and controversies the Jews have kept up over Zechariah 12:10, 'They shall look upon me whom they have pierced'? They will not admit that it is Jehovah whom they have pierced. Hence the dispute about the 'whom.' But this word 'whom' is in the original simply the first and last letters of the Hebrew alphabet, *aleph* and *tav*. Do you wonder then, that I was filled with awe and astonishment when I opened to Revelation 1:7, 8, and there read, 'Behold he cometh with clouds; and every eye shall see him, and they also which pierced him'; and then read on and heard the glorified Lord saying, 'I am Alpha and Omega.' The Lord Jesus seemed to say to me, 'Do you doubt who it is "whom" you pierced? I am the *Aleph* and the *Tav* of Zechariah 12:10, the *Alpha* and *Omega*, Je-

hovah the Almighty.' The One who was "pierced" is in both passages *Alpha* and *Omega* or *Aleph* and *Tav*.

The word *aleph*, as we have said, means an ox, and spoke of the One who was to come and be the sacrifice for our sin. This is no doubt the reason for the name that was given to the letter and also for the fact that the early form was made in the shape of the head of an ox. The ancient Greek letter A was nearly the same shape. The Greek name for the letter was also nearly the same. Here at the beginning of the two alphabets, Hebrew and Greek, we have a name of our Lord Jesus, and these two languages the ones in which God would write His inspired Word.

THE INITIAL LETTERS of the words Urim and Thummim in Hebrew are *aleph* and *tav*. The words speak of Christ. If we follow many Jewish scholars, as some of our Christian writers have done, we would believe that there was no such thing as Urim and Thummim, that this was just another name for the twelve stones in the breastplate of the high priest. We love the Jews, but while they are unsaved they are not safe guides to the understanding of spiritual things in the Hebrew Scriptures. Much harm has come from following their blind leadership.

No one knows just what the Urim and Thummim were. They are first mentioned in Exodus 28:30, but they are not described anywhere. Aaron was directed to "put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart . . . before the Lord continually." The words "upon Aaron's heart" and "continually" are important when we come to use the great key, our Lord Jesus Christ, to unlock these mysteries. Who is it that has us on His heart continually? Surely this is the Lord Himself who as our High Priest "ever liveth to make intercession."

The words "Urim" and "Thummim" are common Hebrew words. The word "Urim" means "lights," and "Thummim" means "perfections." Through the Urim and Thummim, God's high priest of old was able to ask God for directions for His people and to receive very definite and detailed answers. The fact that it is not known just what these lights and perfections were, is not a proof of something lacking in the Word of God, but just the opposite, for it brings to our attention another perfection of the Word. The Urim and Thummim, we believe, picture the two natures of our Lord Jesus as our High Priest, His deity and His perfect humanity. It is because of these two natures that He is able to be our great High Priest. Urim, or lights, speaks of His deity; and Thummim, or perfections, of His perfect humanity.

God is light. Light speaks of deity. Light is closely associated with the word of God in Scripture. The first recorded word of God is, "Let there be light." The value of these Hebrew words is 232. Now the value of the words, "word of Je-

hovah," is also 232. It was the word of God that caused the light to be. When directions were given by God through Urim and Thummim, sometimes just the Urim is mentioned, and there must have been words through the Urim, for how else could such a definite detailed message be given as we find in Judges 1:2. Besides, we read there that "the Lord said." Our Lord Jesus is the light of the world. He is the Logos or Word. He is the Urim who directs His people through His Word. He is God.

We have said that the word "Thummim" speaks of Christ's humanity. It calls attention to His perfect walk on earth, perfection, or Thummim. The first time the word "Thummim" is found in the Hebrew Bible it is used to speak of a perfect walk or life. God said of Noah, "Noah was a just man and perfect (Thummim) in his generation" (Gen. 6:9). Then God told Abraham that his walk must be perfect, or Thummim. "Walk before me, and be thou perfect" (Gen. 17:1).

Then the word is used to speak of the offerings which were a type of the Lord Jesus as our perfect offering. The very next time the word "Thummim" is used in Scripture is where God speaks of the Passover lamb. "Your lamb shall be without blemish" (Exod. 12:5). It is many times translated "without blemish" and "without spot" when He is speaking of the offerings in Leviticus. The last occurrence of the word "Thummim" in the Pentateuch plainly refers to the Lord Jesus, "He is the Rock, his work is perfect" (Deut. 32:4).

Is it not plain that the Urim speaks of His deity and the Thummim of His perfect humanity? The reason God did not explain in detail just what the Urim and Thummim were, we believe, is that there is a divine reticence about the combination of the two natures in our Lord. We could not understand it if we were told. In the New Testament when God speaks of this He simply says, "That holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). So then the very withholding of information about the Urim and Thummim carries out the thought that they spoke of His two natures. He is God and perfect man.

NOW AFTER THE URIM AND THUMMIM had been lost, when the Jews went into captivity to Babylon, we read of an instance where there seemed to be a great need of definite directions from the Lord. Ezra was the leader of the Jews when they went back to rebuild the temple. Ezra found that many records had been lost, so that it was not possible for some of the people to prove that they had any right to the priesthood. "Therefore were they, as polluted, put from the priesthood." Then Ezra directed that they "should not eat of the most holy things, till there stood up a priest with Urim and Thummim" (Ezra 2:62, 63). No priest with Urim and Thummim has stood up since that

time and never will until the Lord Jesus comes, who is the great High Priest.

We want to call attention to the value of these Hebrew words spoken so long ago by Ezra under divine inspiration, and these words we believe pointed to the Lord Jesus.

A priest—value in Hebrew..... 75
with Urim—value in Hebrew..... 287
and Thummim—value in Hebrew..... 526

Total 888

This number 888 is the value of the Greek word "Jesus." The value of the word *aleph* in Hebrew is 111. This number multiplied by 8, the New Testament number, is 888, or the same as the name "Jesus."

NEHEMIAH WAS TROUBLED with the same difficulty that had confronted Ezra years before. Many could not prove their right to the priesthood. It seems to the writer that Nehemiah must have read the words of Ezra about the priest who was to arise with Urim and Thummim and he must have known that Ezra spoke of Messiah, the Priest, for we read in the Hebrew that Nehemiah said, "They should not eat of the most holy things, till there stood up the priest with Urim and Thummim" (Neh. 7:65). The King James Version reads "a priest," but the Hebrew is plainly "the priest." The three words used in Hebrew by Nehemiah from which we translate the words, "the priest with Urim and Thummim," have the value of 863. These words speak of the need of Messiah. Messiah was not yet come. Now if we add the value of the word "Messiah," which is 358, to the number 863, we have 1221 or 11 x 111. The number eleven in the Scripture speaks of harmony and music and of the times when He shall restore His people and set the tribes in order and show who has a right to the priesthood.

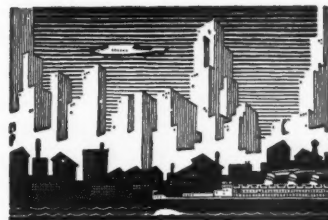
Joseph, the wonderful Old Testament type of the Lord Jesus, made a feast for his brethren and surprised them by being able to set them in order at the feast according to their birthright. This is a picture of our Lord Jesus when He shall show each Jew to which tribe he belongs. He is coming soon. Praise His holy name! "The entrance of thy words giveth light." This is true now in our own souls, but when the Word Himself shall shine forth into this dark world it will be like the glory of the first light when the word of God went forth, "Let there be light." Light and righteousness go together in Scripture from Genesis to Revelation, as do sin and darkness.

But why are the words in the plural number—Urim (lights) and Thummim (perfections)? When we shall see millions of glorified believers clothed in His glory, each as separate lights and clothed in His righteousness, we shall realize that all these lights and perfections were in Him who is the true Urim and Thummim. Then He shall be glorified in His saints.

Does Recent Research

PROVE EVOLUTION?

By WILLIAM J. TINKLE, Ph.D.*



DURING the last century, few words have made a greater impact upon Christian faith than the word evolution. Like many another English word, however, it is used with several different meanings. Many a person at present is quite at sea as to which meanings he should accept, or even considers denying any validity in the idea. A certain interpretation of evolution has become a dogma and is very widely taught as a scientific law in colleges, high schools, and even in grade schools; while scientists in the universities discuss recent discoveries and frankly state their doubts.

Charles Darwin's idea of evolution was that all of the species of plants and animals in the world, including man, have descended by slow changes from one or a few simple forms. His theory did not explain the origin of those original ancestral forms. Some modern writers state that evolution is the doctrine that present plants and animals arose from earlier forms by a long process of descent with change. This might mean the same as Darwin's definition or it might not. It is much less exacting. Others state that any fluctuation or change in animals or plants represents evolution. The definition of Darwin is the only one of the three that is definite enough to attempt to prove or to disprove, and is the version that has been fought most vigorously by theologians.

A few years ago we often heard the statement that evolution (Darwin's definition) must be true because all of the biological scientists accept it. The statement is not heard so often now, and never is made by one who knows the facts. Darwin's theory as to how evolution came about has been very widely discredited. At the same time it has been the custom to say that while we do not know how such a process could come about, it is a fact. Thus the tottering frame has been propped up. But since Darwin was the first man to convince any large body of people of the truth of evolution, to discredit him is to leave quite a vacant gap.

Among the biological sciences none has made more rapid or valid progress than genetics. Founded upon the careful observations and tests of hundreds of investigators, it lists and describes the characters that are involved in any

change. This scrutiny has revealed but one type of phenomenon that brings about a lasting change in a species. This is a mutation. A young animal out of a thousand or a million will have an organ that is different from all of the others. Examples are white eyes, short wings, hairlessness, short legs, crooked legs. In the offspring of this animal, this mutation is inherited like any other character.

So far, the reader might say that the mutation idea supports evolution. But mutations are never in the upward direction. They do not make the animal better fitted to survive, but usually make it weaker. The animal may be better from man's standpoint, like the Ancon ram, born with crooked front legs, so that it cannot jump fences. But mutations never make plants or animals stronger, more complex, or more symmetrical. Then how can they be the material of a transmutation of a one-celled animal to man?

Some of us are wondering why the animal and plant kingdoms should be considered the exception to the rule. In astronomy and geology we study a universe that is slowly running down. The rate of the earth in its orbit around the sun is slowing enough to measure; the sun is becoming either cooler or smaller; the deposits of coal and petroleum are being used faster than they are being replenished. For a long time it has been apparent that some species of animal have degenerated; now we cannot find that any of them change in any other way.

Darwin had much to say about the improvement of animals by man. Since his time it has been proved that there is a definite upper limit to this improvement. When a "pure line" is reached, further selection does not result in improvement. When I first learned this fact, proved by Johannsen of Denmark, it struck me with sledge-hammer force.

A COMMON KIND of improvement of animals by man is crossing to combine desired characters already present but in different breeds. This recombination is not true evolution, since nothing new is developed. It is a process which is not frequent in nature.

The bones of early man do not help us greatly, for many of them are single specimens or even fragments. In our

homes for the feeble-minded are types which may cause the anthropologists of the future to puzzle their brows. Only two types of ancient man are represented by an ample number of skeletons. Of these the Neanderthal men were peculiar but had normal cranial capacity. Cro-magnon men were superior to modern man in cranial capacity and stature, and made paintings and carvings which we behold with highest admiration.

Scholars have been debating as to whether man arose by special creation or by evolution. If it be proved, as now appears likely, that the observed changes are always horizontal or downward in nature, evolution cannot be regarded an alternative to creation. The theory, which has been cited by atheists as one of the strongest proofs of their position, no longer is a stumbling block. Nor can it be used to justify the doctrine of *laissez faire*, with the expectation that superior varieties will arise by natural selection. The average may be shifted by the loss of the individuals least fit to survive, but the ones that remain are not changed; experimenting has taught us that the next generation will not be different from the present one.

The subject is not exhausted, but if the reader desires more he should consult recent books on the subject. We may summarize by saying that if the thoughtful man believes the Bible to be the Word of God, science can present no facts to rob him of his faith. The Bible does not devote many pages to science, but its statements never have been successfully denied. It is gratifying to note that the progress made in biology in the last twenty years, rightly interpreted, leads men to a greater faith in God's Word.

However, the scientists who say that evolution is their religion, and those who say that they believe in evolution in order that they may not have to believe in anything supernatural, doubtless will hold on to the theory to the bitter end.

*Author of textbook for colleges, *Fundamentals of Zoology*, Zondervan, Grand Rapids, Mich.

Is Tithing or Seventh Day Sabbathkeeping

God's Law Under Grace?*

◆◆◆ By C. E. PUTNAM

WEBSTER defines *tithe* thus: "To levy a tenth part on; to tax to the amount of a tenth" (Deut. 26). "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). Jesus said, "Search the scriptures" (John 5:39). In searching for the harmonious scriptural teaching on this subject may we with an honest desire for truth and without prejudice look for, accept, and weigh the exact facts and evidences as they are to be found in God's Word (our only true and sure guide), rather than accept and believe the conflicting theories and opinions of money-loving men.

To tithe was God's command and tax under Sinai law, and its purposes and when it was to be paid are clearly set forth (Num. 18; Deut. 26, etc.). The Sinai law, given through Moses, is designated as the first or old covenant, but Jesus is the mediator of the God-given "better covenant," called the second or new covenant. This also is so clearly stated (Heb. 8:6-10:9) that only a juggling impostor (II Tim. 3:13, margin) will attempt to pervert such plain scriptural teaching.

We shall also consider seventh day Sabbath observance with this question of tithing, as to whether it is God's law for this Church age of grace, for if man presumptuously teaches one as truth, we may teach the other as equally true.

Before the Sinai law was given the word "tithe" is found but once, when Abram gave tithes to Melchizedek; not a tithe of his property or his income, but of the spoils taken in war in return for bread, wine, and blessings given by this "priest of the most high God" (Gen. 14:17-20; Heb. 7:1-4). Nor do we find the word "tenth" but once, when Jacob (not Israel) vowed a conditional bargain with God for his own gain and profit (Gen. 28:20-22).

The words "tithe" and "tenth" referring to tithing, are used and commanded by God under Sinai law about forty times. But from Pentecost (Acts 2) when salvation began to be preached through the grace that came by Jesus Christ, "and the Lord added to the church daily," we never find the word "tithe" used even once by the eleven inspired apostles and writers. In Hebrews 7 we find the word, but it was not used on the subject of church financing or

*This message may be obtained in tract form from the Stone Press, Randleman, N.C., for free distribution. When ordering, please send postage for mailing.

New Testament worship. Paul was contrasting the old Aaronic priesthood under the Sinai law with the much superior Christ priesthood under grace. To show its greatness, through the type, he merely cites Abram's Melchizedek-war-spoils tithing.

A PASSAGE in Hebrews (7:11, 12) sets forth definitely and clearly that with the change of the priesthood "there is made of necessity a change also of the law," both in worship and support. Note that under the Levitical priesthood "the people received the law" (v. 11). Christ's priesthood ends both the Levitical priesthood and the law for Christians (Rom. 10:4). These two verses forestall the complete change from the commandments and laws of the old or first covenant made at Sinai through Moses to Jesus' new commandment (John 13:34; 15:10, 12) and the new or second covenant (Heb. 7:11-10:39).

Paul teaches that when one truly accepts and receives Christ he is made righteous in God's sight (Rom. 3:20-22; I Cor. 1:30; II Cor. 5:21). He is no longer under and constrained by the Sinai old covenant law, but he then lives in the new covenant of grace and love (Rom. 6:14; II Cor. 5:14, 15; Gal. 5:18). "The law is not made for a righteous man" (I Tim. 1:3-10). Hence it is no longer for those who are made righteous in Christ, but for the lawless. So, to such persons only, is the Sinai law now speaking and in force, and for them only can we use it lawfully. Then study Romans 6:11, 14, 16; 7:1-7; 8:1-14; 13:8-10; Galatians 3:10-25; 4:19-5:6, 16-18, 22, 23. The whole Sinai law covenant (ceremonial, civil, and tables of stone) is, to the born again Christian "abolished" and "done away" (II Cor. 3:3-4:4; Col. 2), and we are now to live and walk in the spirit of Jesus' new commandment and law of love (John 13:34; 15:10, 12; Gal. 6:2; I John 2:3-7; 3:11-24; 4:7-21; II John 5, 6), which is the new covenant to be written in Israel's hearts and minds also in due time (Heb. 8:10-13; 10:16).

Law condemnation to born again Christians is now removed (Rom. 8:1-4). When we live and walk in the spirit of love we have fulfilled the Sinai law (Rom. 13:8, 10), and for or because of this love we shall not willingly sin against God, hence no commands toward Him

are necessary, nor are any here given. But the sins against our fellow men are named (v. 9), and Paul indicates positively that there is *no other* commandment.

Now if tithing and the observance of the seventh day as the Sabbath of the old covenant were to be transcribed into the law of love, the new covenant, Paul would not have excluded them by saying, "If there be *any other* commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." This statement is conclusive, and excludes any other commandment. Surely he would have included tithing and seventh day Sabbath observance if God still required them under grace and the law of love. The born again Christian (Gal. 4:19; I John 3:9, 10; 5:4) will strive to live and walk in the Spirit, and will bear the fruit of the Spirit. Paul makes us know that "against such there is no law" (Gal. 5:23; read vv. 15-26).

THE LOVE LAW given in the better new covenant (II Cor. 5:14, 15; Gal. 6:2) is the constraining and governing power to the born again Christian. And we obtain this life and power through faith and the new birth (John 3:3-7; II Cor. 5:17; Gal. 4:19; I John 5:4), and the work of the Holy Spirit (Rom. 5:1-5). We are then joined to the Lord in one spirit and so have His Spirit, and are His (Rom. 8:9; I Cor. 6:17). This love law and new covenant is the one that God will make with the house of Israel in due time (Heb. 8:10-13). Verse 13 specifically reveals that *we* can receive and enter into it now, and as soon as we do so, the Sinai old covenant "is ready to vanish away." That is, it is "abolished," "done away" and becomes dead to born again Christians (Rom. 7:4, 6; Gal. 2:16, 19, 21).

"Go ye therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20; read vv. 16-20). Yet not one of these eleven apostles and inspired writers ever taught a person or a church to tithe or observe the seventh

day as the Sabbath, according to the record they left for our guidance, which is God-given and supplies our entire need to secure the truth. Hence are we not compelled, yea, forced to believe that either Jesus never commanded them to teach tithing and seventh day Sabbath observance or that every one of the eleven apostles deliberately disobeyed the Lord?

Are tithing and seventh day Sabbath-keeping then, God's command and law in this Church age, or are they ordinances "after the commandments and doctrines of men . . . which all are to perish with the using" (Col. 2:20-22)? False doctrines man-made must perish with eternal loss to the maker and believer of the same. Only the truth will endure with great reward.

WHAT work should be financed and done through the church? It is definitely made known that the needs of the poor saints and aged widows are to be supplied, and "that they which preach the gospel should live of the gospel" (I Cor. 9:7-18; 16:1-4; I Tim. 5:3-18). The ox under the law was to be permitted to eat as he could, not muzzled, and "the husbandman that laboreth must be first partaker of the fruits" (II Tim. 2:6), and he that feedeth the flock eateth of the milk of the flock, "and they which wait at the altar are partakers with the altar." That is, they were to eat a part of the animal brought for sacrifice (Exod. 29:26-33; Deut. 18:1-8) and the meat (meal) offering (Lev. 2:1-10; 6:14-18, 24-29; 7:6-11, 34, 35).

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). But not a word is said about tithing to support any of this gospel preaching, nor is tithing ever mentioned as the means of supporting the missionary work of Paul and Peter and others. Why did Paul not say, "Bring ye all the tithes into the church"? Yet we have heard preachers assert that Paul here teaches that church work under grace is to be supported "in the same way, by tithing." Is this not adding to, and a terrible perversion of, what Paul really says? What an inexcusable and heinous sin it is to so pervert, add to, and juggle this or any other part of the Scriptures.

And we do not find where an elder, pastor, or missionary was ever given a stipulated salary, or where a world-way co-operative budget system was practiced.

Nor can we find any time or place where needed money was raised by tithing, church suppers, fairs, bazaars, rummage sales, charity banquets, birthday boxes, penny marches, soap and other coupon collections, collection plates, every member canvass for year pledges, church missionary circles with covered dishes and bridge playing, church raffles, bingo, or any other worldly game of chance or man-made device to raise money. Search the Word for God's "grace way" of financing the church, as well as His way of salvation by grace.

What then are God's ways of supplying this aid? As before cited, I Corinth-

ians 16:1-4 gives the way for providing for the poor saints; I Timothy 5:3-16 is our guide in church aid to the aged needy widows; and I Timothy 5:17-22 makes clear how we should honor, care for, and deal with those "who labor in the word and doctrine" whom Paul here designates as "elders." Paul refers to the same workers by four names—elders, bishops, stewards, overseers (Acts 20:17-35; I Tim. 3:1-7; Titus 1:5-9). They were to teach the Word and rule the church in its spiritual life (II Tim. 2:2-10; 4:2-5; Heb. 13:7, 17), and their required qualifications are definitely and positively stipulated.

Peter (I Pet. 5:1-11) and Paul (Acts 18:1-4; 20:33-35; I Cor. 9:12, 15-18; II Cor. 8; 9; 11:7-9; II Thess. 3:1-15) make clear their teaching, example and practice as laborers in the early Church, and also in securing the needed financial help in their work. Paul makes known that they "first gave their own selves to the Lord, and unto us by the will of God" (II Cor. 8:5). (Note "the will of God.") This first gift, if truly made and lived, would solve the entire financial problem, and also all other church problems, and make easy and natural Paul's further financial teaching (9:6-8). "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver" (v. 7). Now if tithing in the Church age is God's law it certainly would be necessary to give it. But Paul says our giving should be not "of necessity; for God loveth a cheerful giver." "He that giveth, let him do it with simplicity" (Rom. 12:8). Surely Paul could not thus set aside tithing if it is God's law now in church work, but he would have commanded it to be done.

The tithe was for sacrificial offerings in part, and to support the priests and high priest (Lev. 27; Num. 18). The sacrificial offerings ceased and were ended by Christ's sacrifice (Heb. 10:1-18). The Levites were not given a portion of the land for an inheritance, and their priests were to perform the typical tabernacle duties of service for the whole nation or twelve tribes. Hence the tithe for their support was God's law. Some other serv-

ices were supported by freewill offerings (Deut. 12:6, 17; 16:10; and many others) as is required in this Church age (Rom. 12:6-8; I Cor. 16:1, 2; II Cor. 9:6-8).

But now we have no typical tabernacle worship and Levitical priesthood or earthly high priest to support with the tithe. Jesus, at the right hand of the Father, is the only high priest, and that forever (Heb. 7:8, 11-28; study Heb. 6:13-12:29). Note especially that priests



● "The Forbidden Book," from a painting by K. Ooms. During the time of the German Reformation people everywhere were secretly searching in the Bible to learn at firsthand its teachings.

who died received tithes (Heb. 7:8), but He "of whom it is witnessed that he liveth . . . receiveth them." That is, Jesus receiveth them who willingly "first gave their own selves to the Lord." Not one-tenth or one-seventh of themselves, but all. "Ye are not your own . . . ye are bought with a price" (I Cor. 6:19, 20; 7:23). Jesus bought all, for whom we should now live (II Cor. 5:14, 15).

Neither do we now have any Levitical common priests. For all that are His in this Church age "are built up a spiritual house, an holy priesthood . . . a royal priesthood" (I Pet. 2:5, 9). "Hath made us kings and priests unto God and his Father" (Rev. 1:6). "Hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:10). "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

When the animal sacrifices ceased, and

(Continued on page 646)

Enoch Walked With God

By Rev. James E. Jackson

And Enoch walked with God.—Genesis 5:22.

IF THIS brief gem of spiritual biography were the only one to be found in the Old Testament, we would have a sufficient and striking answer to those who are unappreciative of the great spiritual and soul-uplifting values of the Old Testament.

This brief record, coming to us from the far distant ages of the past, has a wonderful message for us today. In the first place, we need constantly to remind ourselves that through the precious blood of Christ a way has been opened for

every child of God to enter into the holiest of all, and by faith linked to obedience, live a life of unclouded fellowship and communion with God—a life of walking with God.

Let us look for a moment at what is implied in this statement that Enoch walked with God. The beloved disciple John, who lived in such close fellowship with his Lord, throws a radiant light upon this matter when he writes, "He that saith he abideth in him ought himself also so to walk, even as he walked" (I John 2:6).

The life that Christ lived and the walk

that He walked in the days of His flesh were a life and walk in which the will of God was the supreme factor—to do God's will, to suffer God's will, and to be obedient to God's will at any cost and however great the sacrifice involved. This goal, this purpose was never lost sight of, although it meant drinking the cup of suffering to the last drop.

When, therefore, we look at the life of this Old Testament saint, we can rejoice in the fact that such a life as Enoch lived, such a walk with God, has been brought within our reach through the grace and mercy of the One whose supreme sacrifice was made that we might live such a life. The experience of Enoch is not, as many imagine, an un-

attainable experience, an experience only to be reached by a very few eminent saints, but it is an experience that should be enjoyed day by day and moment by moment by every child of God.

When the saintly wife of the great missionary, Hudson Taylor, was passing away, her husband said to her, "You are not sorry to go to be with Jesus?" And she answered, "Oh, no! It is not that. You know that for ten years past there has not been a cloud between me and my Saviour. I cannot be sorry to go to Him." Mrs. Taylor walked with God and for ten years had been ready for her glorious translation. She was only grieved to have to leave her husband to carry on his great work without her companionship and help.

When, as in the case of Enoch, there is absolute surrender to God and perfect union between God's will and our will, our life will be a blessed realization of what is meant by walking with God.

In the brief record of Enoch's life we are brought face to face with our responsibility for the effect and influence that our walking with God must have upon others. We read that Enoch walked with God after he begat Methuselah, that is to say, after Enoch became a father it seems that a deep sense of responsibility was felt by him for so training his child by his example as to lead him to accept his father's God for his guide through life.

WHAT A TREMENDOUS lesson this is for parents to whom has been committed the sacred trust of leading their children in such a way that in following their parents' footsteps they will be daily growing in devotion and love and surrender to their parents' Saviour and Lord!

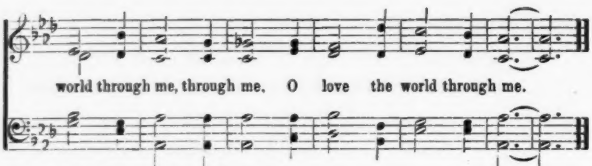
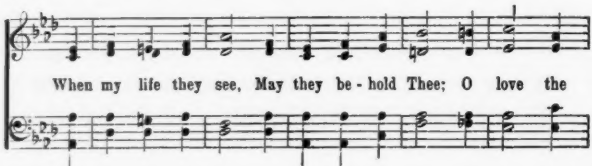
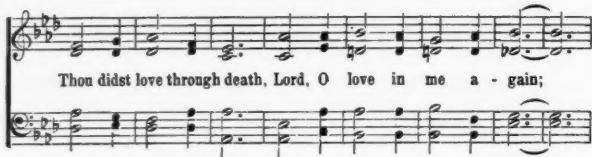
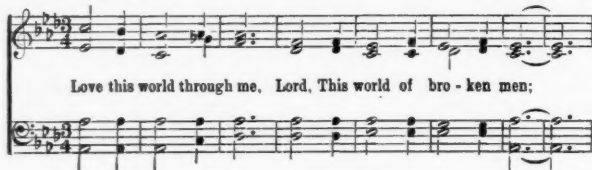
When we consider how far-reaching our influence is, and remember that the only Bible that multitudes read is the life of the professing follower of Jesus Christ, we rejoice in the assurance that the highest aspirations for a holy life and a close walk with God may be realized by every one who is willing to pay the price of absolute surrender and complete obedience to God's will, so that from our lives there shall go forth a fragrant and radiant influence that shall bless and enrich the world.

What God commands and expects, He will enable us to render to Him, to the praise of the glory of His grace. Let us respond to His call and claim with every power of our being.

Love the World Through Me, Lord

WILL H. HOUGHTON

WENDELL P. LOVELESS



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● This chorus and two others are printed on a sheet for insertion in hymn books and will be sent free.

The Gospel for College Students



A STUDENT organization known as the Scripture Distribution Society was founded nine years ago at Wheaton College for the purpose of reaching college men and women for Christ. The work is carried on by volunteer help from fellow students, and has gradually grown until now more than 600,000 copies of *His Triumph* have been sent out. This is an attractive edition of the Gospel of John especially designed for college students. Forty-six schools have been reached with the gospel, thirty-one of them having been completely covered, with every student receiving a copy. As a result, Bible classes have been organized, Christian groups have been strengthened, and many have been led to a saving knowledge of the Lord Jesus Christ.

After a recent distribution to the 10,000 students in one university, a survey was taken to determine the results. More than 41 per cent read the Gospel upon receipt of it, while others had reserved it for unhurried reading later. Over 20 per cent said that they were definitely influenced by what they read to think seriously of redemption as provided in Christ, while only one per cent was hostile to the distribution.



1. Volunteer student workers preparing Gospels for mailing
2. Staff of part-time workers
3. Now is the time to reach them
4. Loading boxes of Gospels for distant schools
5. Through the student mail box



July, 1940

A Courageous Prophet

By

Rev. Henry E. Anderson, B.D., F.R.G.S.

NOT much is known about the prophet Zephaniah. His name is suggestive and interesting. It means "hidden of Jehovah" or "treasured by Jehovah." The prophet would be aware of the significance of his name, and this may partly account for his great moral courage. If we Christian workers would recognize God's hold upon us, we should be delivered from our fears and cowardice. To be hidden of Jehovah surely means strength, confidence, and courage. Such men as Zephaniah are greatly needed today, men who live in the atmosphere of God, encircled by His presence, protected by His power, willing to face the glaring sins of corrupt society, and rebuke a world for turning its back upon God.

Zephaniah's call to the prophetic office is found in a phrase almost bald in its simplicity, "The word of the Lord which came." There is no mention of previous training at school or college, but there is assurance and certainty in his message and in his grasp of spiritual things. How different it often is today! Many a young man enters a theological college with earnestness and enthusiasm, only to leave it with blighted hopes, a broken faith, and deadness of soul. For years afterward, though a minister of a church, he may flounder among his intellectual doubts and uncertainties, without a message and with little personal knowledge of God.

For Zephaniah, at any rate, truth became living through personal contact with God, and the call was clear and insistent. Let us be thankful that it still comes today, though God's methods may be different. Did not the Word of the Lord come to Spurgeon, Moody, Hudson Taylor, and a host of others? The Word of the Lord came to Zephaniah, but it was no easy ministry to which he was called. To him was committed a message of judgment, of fiery indignation against sin, and a warning concerning the day of the Lord.

As we study this book, we realize that its primary application is to Judah. But moral principles do not change. The sins which called for God's judgments at that time are to be seen today. This book, therefore, is full of warning for modern times. In the same way we should remember that though the Day of the Lord refers in a primary sense to the captivity in Babylon, the prophetic vision carries us forward to that great Day of the Lord, which is so clearly set forth in other scriptures as a still future event in which the whole world will be involved.

The first chapter is a condemnatory utterance in which we note that *there is a judgment upon things*. "I will utterly

consume all things" (v. 2)—man, beast, fowl, and fish. Through man's sin, nature itself has suffered blight. How little we think of the far-reaching effect of sin. It is still true "that the whole creation groaneth and travaileth in pain" (Rom. 8:22), and the curse will remain until the millennial reign of Christ. Here the judgment is upon things, and in the double view of prophecy it points forward to the great Day of the Lord depicted in the book of the Revelation. In the eighth chapter of that book, for example, we read of destruction of trees, green grass, the sea, rivers, and fountains.

Judgment is also pronounced upon different classes of people, especially idolaters. "I will cut off the remnant of Baal" (v. 4). The nation of Israel had been exalted to heaven with privileges. It had received a special revelation of God, but time after time it had sunk into idolatry and superstition. What tragic moral and spiritual declension! How readily the people rejected the truth only to follow false prophets. It would be well if the modernistic false prophets of these days would read this book. They are always speaking of some imaginary golden age about to dawn upon the world. They fail to see that such prognostications are utterly at variance with Scripture, and they ignore the judgments which will come upon those who lead others astray.

Those claiming to read the future (v. 5) are rebuked. Even today astrology is still in vogue, and multitudes are being deceived by the flood of literature on this subject. It is perhaps all the more dangerous in these days when it pretends to be a well established science. But no honest scientist will recognize its claims. Moreover, the whole principle of divination stands condemned in Scripture and should be eschewed at all costs.

THE REFERENCE to "Malcham" (v. 5) is full of interest. It suggests the thought of divided allegiance, of those who waver and compromise. They swore to the Lord and swore by Malcham, their king. They seem to have a long trail of followers, men who try to serve both God and mammon.

Backsliders and apostates are mentioned in the phrase, "them that are turned back from following the Lord" (v. 6). Apostasy is a crowning sin, and

the Bible is one long series of warnings against it. These verses set forth great national sins for which judgment is inescapable. The prophet stresses the fact that social position and prestige will not save from punishment. God says, "I will punish the princes, and the king's children" (v. 8). Moreover, the possession of riches will be useless (vv. 11, 13). "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath" (v. 18). Were the rich men of Israel able to purchase freedom from exile and captivity? No! Rich and poor suffered alike, and the same will be true in the Great Day of the Lord when tribulation and punishment will come to Israel. Bankers, doctors, lawyers, scientists, and teachers are suffering today with the poorest sons of Israel. Deprived of social and political rights and of their means of livelihood, they wander hither and thither in despair and terror. Their possessions, the fruit of years of arduous toil, have not saved them in these dreadful days of despotism.

AS IN THE TIME of Zephaniah, so today there are some who characterize his prophecies as exaggerated. They affirm that God will not punish, and that through an evolutionary process there will soon be a better world in which there will be universal tolerance of opinion, whether political or religious. Is it not significant that the very people who talk like that are singled out for rebuke? "I will . . . punish the men that are settled on their lees: that say in their heart, the Lord will not do good, neither will he do evil" (v. 12). In spite of the modernists of those days who misjudged God's character, the Day of the Lord came to Judah and it was all terribly real. The reason is clearly stated, "They have sinned against the Lord" (v. 17). So also the dread Day of the Lord predicted in the book of the Revelation will be a terrible reality for those who have sinned against the Lord.

The second chapter of Zephaniah opens with a beautiful picture of grace amid judgment. Before the storm bursts upon Judah and the surrounding nations, the gracious invitation is given to turn to the Lord. "Seek ye the Lord . . . seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" (v. 3). Truly, God delights in



mercy and compassion. Both in the Old and New Testaments it is made clear that God does not desire the death of a sinner, "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). We believe that judgment will come upon all the nations of the earth quite as literally as upon the nations mentioned in this chapter. Therefore, what unbounded folly it would seem to reject the proffered hiding place, the same as that referred to by the prophet Isaiah, "Behold, a king shall reign in righteousness . . . and a man shall be as an hiding place from the wind, and a covert from the tempest" (Isa. 32:1, 2).

This chapter contains a list of names which might open up vast avenues of historical research—Gaza, Ashkelon, Ashdod, Ekron, the Cherethites, the Philistines, Moab, Ammon, Ethiopians, Assyria, and Nineveh. Reference to such books as *The Bible Is True*, by Sir Charles Marston, and similar accounts of modern archaeological discovery, light up these Old Testament names with new meaning and show how minutely the prophesied judgments have been fulfilled. The important point is to appreciate the reason for the punishment of these heathen nations. Not merely had they defied God in pride (v. 10) and indifference (v. 15), but they had "magnified themselves against the people of the Lord of hosts" (v. 10). In other words, they were punished for their ill-treatment of Israel. God said that their cities should become desolate (vv. 13, 15). In the case of Nineveh, how striking was the judgment!

Surely, we have a tremendous warning for the days in which we live! The Jews have been ill-treated by the nations throughout history, and what terrible persecutions they are suffering in various countries in Europe! Even in England and America, with all our tolerance, there are occasional outbursts of anti-Semitic feeling. Can God forget? No, His word stands, "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3).

The prophet has been uttering judgments upon Judah and the nations, but in the third chapter, the vision is directed upon the city of Jerusalem and to the more distant future of God's people, the Jews. He speaks of the sin of the city, and in no unmeasured terms he rebukes its inhabitants and their leaders

for their oppression, their disobedience to God, and lack of trust in Him. The princes are described as roaring lions and her judges as evening wolves; her prophets were treacherous persons and her priests had profaned the sanctuary. Then he speaks of God as righteous and powerful, yet with a deep yearning love, for He says, "Surely thou wilt fear me, thou wilt receive correction" (v. 7, R. V.).

At this point we seem to enter a different atmosphere. After the violent storm there is the glorious sunshine; instead of judgment and the results of sin we read of reformation, restoration, and world-wide blessing. It is often said that this is one of the sweetest songs of the Old Testament. But it is more than a song, it is a glorious prophecy of what God is going to do for His ancient people in the not distant future. Let us look at some of the details.

They will be a people with a pure language (v. 9). So also there will be unity of worship (v. 9); not necessarily uniformity, but true unity in the Spirit. What splendid interpreters of Scripture the Jews have always been, but what an influence they will have as the evangelists of the future and teachers of the nations! Then they will be a humble and repentant people (v. 11), and above all a nation restored to God in faith. "They shall trust in the name of the Lord" (v. 12).

The next verse speaks of cleansing and security, "None shall make them afraid" (v. 13). Through the centuries Israel has lived in fear, and even now in many places they are in daily terror of their enemies; but they shall yet "feed and lie down" in peace (v. 13). No wonder they are further described as a joyful people (v. 14). Then they shall be a God-ruled people, for the King of Israel will be in the midst as Lord and as Saviour (v. 15). At last He shall have His rightful place in the heart of the nation. Only here do we read of God singing (v. 17). Love

at times is so overwhelming that it cannot find expression, while at other times it bursts into song. Moreover, they will be a reinstated and established people. That all this refers to the future must be obvious, for we read, "I will make you a name and a praise among all the peoples of the earth" (v. 20). Has Israel ever been a praise in the earth? Is she a praise in the earth today?

A wonderful day is coming for Israel, a day for which we long and pray, for this prophecy is closely associated with the return of Christ. Zephaniah should be read in the light of those Scriptures which speak of that subject. The return of Israel to Palestine will be literal, and the return of Christ will be equally literal. If the return of the Jews is about to be accomplished, may we not infer that Christ's return is imminent? Has not Luke 21 special significance for these days, especially Christ's own words concerning the fig tree (v. 29) and His

(Continued on page 645)

Communion Service*

By Alice Hansche Mortenson

"There is a fountain filled with blood,"

We sang it reverently,
Then before the altar rail
Knelt down to pray;
When suddenly, small son, I felt your form
Wedged close to mine;
Solemnly you ate the broken bread
And drank the wine.
To me it seemed your pledge
Of faith made new,
And o'er His broken body, I could hear
Christ calling you.

My eyes were filled with tears
That fain would come,
With happiness and pride
That you, my son,
Could kneel there on this holy day
And take a part,
And, oh, I prayed to Him whose blood was shed,
To guard your heart;
To keep you close to Him
As on this day,
When here before this altar rail,
You knelt to pray.

"When I survey the wondrous cross,"
They sang it soft and clear,
And as we rose to go, it seemed
I could not fear;
For He who died for us, my son,
And gives to you your breath,
Has promised He will not forsake
Through life . . . or death.
And so, my son, keep close to Him,
Be strong, be brave, be true;
Keep faith with God, for He has made
A covenant with you!

*Dedicated to the mothers of small sons.

WHERE IS HELL?

By Rev. Leonard H. Prentice



MANY attempts have been made to describe the horrors of hell, and much has been written of the individuals who will spend eternity in that awful place, but little or nothing is to be found in the writings of men giving any indication of the location of that place which is more scripturally called "the lake of fire."

That it is to be a place is evident. Scripture even goes so far as to declare that it will be a "prepared" place (Matt. 25:41), but its location is not so easy to determine.

Peter makes clear the fact that it is not to be in this earth when he foretells the purification of our present earth by fire, and states that the new earth is to be the dwelling place of righteousness. On the other hand, may we not conjecture that the lost are placed on a different sphere of God's creation and cast rolling into space? We admit that this suggestion may sound unusual, but let us examine the evidence.

God creates heavenly bodies, and uses them. Why, then, is it illogical that the "lake of fire" should have its location on one of them? At the beginning of the millennial reign of Christ, Satan is to be cast "into the abyss" (Rev. 20:3, R.V.). Strong defines "abyss" as "depthless" or "bottomless," and there is but one thing that is bottomless—space.

JUDE SPEAKS of the future state of the apostate teachers in the terms, "wandering stars, to whom is reserved the blackness of darkness forever" (Jude 13).

It seems evident that the "wandering stars" have reference to comets. What is a comet? Astronomers tell us that they are great gaseous bodies rushing madly out into space, for, with the exception of Halley's Comet, none of the larger comets have ever been known to return. If this, then, is to be the portion of the lost, the words, "blackness of darkness forever," take on a new meaning.

Christ stated that the man who failed to avail himself of the wedding garment was to be "cast into outer darkness" (Matt. 22:13). Perhaps this throws more light on the Scripture, "Him that cometh to me I will in no wise cast out" (John 6:37). It should also be observed that this unwelcome guest was to be cast into "outer darkness," not into "inner" darkness.

Paul tells us that the punishment of the lost will be separation "from the presence of the Lord, and from the glory

of his power" (II Thess. 1:9). Immediately we are compelled to ask, How far does God's presence go? David asked the same question (Ps. 139:7), and his answer tells us that God's presence covers His entire creation.

Our Creator will not move out of some corner of His creation to make room for the lost. They are to be cast out of His presence.

If these Scriptures are correctly interpreted, the punishment of the lost consists of separation from the God they rejected, separation from all things that are good, separation forever from the light of God's great creation as they travel out into endless space—"outer darkness"—"the blackness of darkness forever"!



Editorial Notes

(Continued from page 592)

I should like to have a clear mind so I might live a useful life and perhaps find a place of leadership. But they tell me strong drink puts a veil over the mind, that it robs the brain of memory, resolution, and courage. Naturally, I cannot afford to lose any of these, therefore I cannot drink.

I should like to have a happy home of my own. But even during my short years I have seen many lives broken by liquor. Husbands have become heartless and fathers frequently are brutal under its control. Therefore, by God's grace, I will not take even the first drink.

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GREEK WORD STUDIES

By KENNETH S. WUEST

THE DUTY OF ELDERS

I Peter 5:1-5

"Elders" is from *πρεσβυτέριος* (*presbuteros*), whose basic meaning is "advanced in years, an elder, a senior," but which was used in the early Church as an official designation of a Christian man who had the responsibility of the spiritual oversight of a church. Acts 20:17, 28 shows that the names "elder" and "overseer" refer to the same individual, "overseer" coming from *ἐπίσκοπος* (*episkopos*), which means "to oversee," this same word being translated "bishop" in I Timothy 3:2. Thus the three designations refer to the same office. The words, "also an elder," are literally "a fellow elder," which is decisively against the primacy of Peter.

"Witness" is from *μάρτυς* (*martus*), which refers not merely to an eye-witness, but an eye-witness who is retained to bear testimony. "Feed" is from *ποιμαίνει* (*poimanein*), which includes in its meaning all the work of a shepherd, that of guiding, guarding, folding, and feeding. Translate "tend."

"Being lords over" is from *κατακυριεύοντες* (*katakuriueontes*), which carries the idea of a high-handed autocratic rule. The use of this word does not deny the authority of the elder in spiritual matters in the church, for in I Thessalonians 5:12 and I Timothy 5:17 *προϊστάμι* (*proistemi*) is used, which speaks of the legitimate authority of elders. The word means "to superintend." "Heritage" is from *κληρῶν* (*klērōn*), whose root means "a lot." Peter uses the word here to refer to that portion of the visible church allotted to any certain elder.

"Crown" is from *στέφανος* (*stephanos*), which refers to a crown of victory won in athletic contests or in war, to a festal garland or a marriage wreath, as contrasted to *διάδημα* (*diadema*), a royal crown. The name "Stephen" comes from *στέφανος* (*stephanos*).

The words, "that fadeth not away," come from *ἀμαράντινον* (*amarantinon*), which gives us the name of a flower, "amaranthe," which never withers or fades, and when picked, revives in water. The word, "younger," is thought to refer to youth organizations in the early Church. "Elder" in verse five is from *πρεσβυτέριος* (*presbuterios*), a plural noun, and refers to the official elders here, not to older people as such.

Special Notice

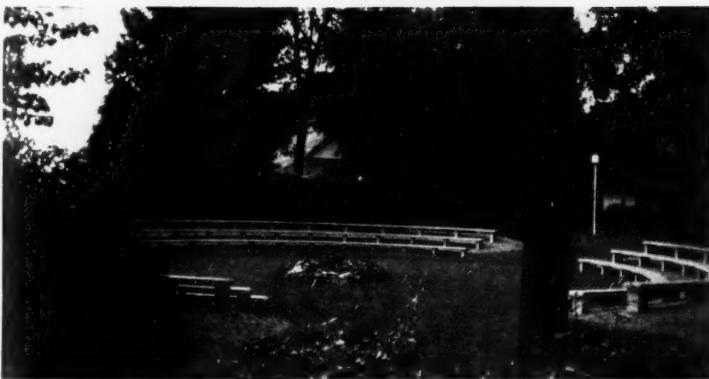
For preachers or teachers who do not have access to the Greek Testament, we suggest A. T. Robertson's *Word Pictures in the New Testament*, in six volumes. Matthew and Mark, Luke, Acts, Epistles of Paul, John and Hebrews, The General Epistles and The Revelation, in which you will find real help in the meaning of the Greek text.

Moody Monthly

The Call to Bible Conferences and Summer Camps



Pictures courtesy of Bethany Camp on Winona Lake, and Saginaw Bay Bible Conference.



July, 1940





Youth Page

★ Elizabeth Andrews Houghton



INCREDULITY

By Gene Farrell

Beyond the awe-inspiring range
Of telescopic eyes,
Great constellations wheel and spin
Through regimented skies.

While here a pin-point miracle
Of microscopic clay,
Alone in all the universe
Refuses to obey!

Refuses to obey the One
Who said, "Let there be light!"
And instantly ten million stars
Spoke majesty and might!

Refuses to accept the One
Who said, "Come unto Me,
And I will give you peace and joy
Through all eternity!"

Almighty God and Saviour, too,
Omnipotence and grace
Gives chance to turn from chaos
God's order to embrace.

Yet men prefer to disobey,
Reject the gospel story,
Refuse to take eternal life,
Abundant grace, and glory.

KNOWING THE AUTHOR

The Christ of God's Revelation

By J. B. Rowell, Th.D.

*"Great God of wonders! all Thy ways
Are matchless, godlike, and divine;
But the fair glories of Thy grace
More godlike and unrivaled shine.
Who is a pardoning God like Thee?
Or who has grace so rich and free?"*
—Samuel Davies.

When one reads a letter from a loved one far away, everything in that letter is colored by the loving personality of the writer. Apart from the writer, the letter would be of little interest. On one occasion, a young woman was asked if she had read a certain book. She answered, "No; I tried, but it was too uninteresting." Some months later she was asked the same question, but this time she answered with warmth, "Oh, yes; it is a wonderful book, and I know the author." Knowing the author made all the difference. In like manner, not until we know the Christ of God's revelation as a personal Saviour and Friend shall we really enjoy the Book which reveals Him.

Through the whole Bible story there is one Person prominent. He seems to stand in Genesis and reach through all Scripture, ever unfolding until we behold His face in the Gospels, and finally we see Him crowned with many crowns in the

Revelation. All through the Word are the whispers of His love, and the teachings which lead men and women into precious experiences which prove the reality of God and Christ.

To take Christ out of the Bible could be compared to taking the sun from our universe, leaving nothing but chaos. The histories, and prophecies, and doctrines would be meaningless without Christ, but with Him they constitute the luminaries of the spiritual universe, every one reflecting and setting forth the beauty of the Sun of Righteousness.

Going through the Bible without Christ would be like going through an unlighted palace. The hangings and draperies might be there. The art gallery with all the historic figures, and the statues of the great personages of the ages might also be there, but unlighted, unseen, and unknown. In just the same way we may read awkwardly through the great histories of Scripture. We may stumble in the very presence of the unfoldings of God's purposes. We may blindly pass over the jewels and gems in the Psalms. We may fail to be enriched by the golden nuggets which are the reward of diligent search. We may fail to catch the accents of the voice of the Son of God as we move through the Gospel record; and all this because unlighted by divine illumination and untouched by the life-giving finger of God. On the other hand, as we go through the Bible in company with the One who is the "light of the world," as well as the soul and center of the Scripture revelation, the One who has pledged Himself to lead us into all truth, then, and then only, shall we understand the Bible. Instead of being meaningless, it will proclaim the presence of the greatest personality who ever stood on the shores of time, and who talked in loving, understanding accents with men and women, so that it is written, "The common people heard him gladly." We, too, may hear Him. We, too, may see Him. We, too, may come to know Him, if we will but walk with Him in the garden of His Word, until our hearts shall acclaim Him "the chiefest among ten thousand," "altogether lovely."

Just step inside the palace of God's revelation and you will meet with One who is "the Lion of the Tribe of Judah" (Rev. 5:5); "the angel of the Lord" (Exod. 3:2); and the Prophet whom God raised up (Deut. 18:18). Then again, you will meet Him as "the captain of the host of the Lord" (Josh. 5:14), or as "the root and the offspring of David, and the bright and morning star" (Rev. 22:16).

As you go further, you hear this word concerning Him, "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21); and again,

"They shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23). It is of this very One that the Holy Spirit has recorded, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

As we come closer to this wonderful Person Himself, we hear Him say, "Come unto me" (Matt. 11:28), "I am the living bread" to satisfy your deepest hunger (John 6:51); "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12); "I am the good shepherd" (John 10:11) to guide you to the "green pastures" and lead beside the "still waters"; "for the Son of man is come to save that which was lost" (Matt. 18:11). "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

The statue of "Liberty Enlightening the World," designed and executed by the French sculptor Bartholdi, and a gift of the citizens of France to the peoples of America, was brought across the ocean in separate pieces. When erected, each piece being put in place on its pedestal 150 feet above water level, the statue reached its torch more than three hundred feet high, sending its light far out to sea and directing the storm-tossed mariner into the haven of refuge. So when we get all the aspects of the revelation of Christ together, we behold "the light of the world" shedding His beneficent rays everywhere.

Let us note the words of the celebrated Thomas Arnold, headmaster of the famed Rugby School and professor of Modern History in Oxford University. Writing concerning the resurrection of Christ, he said:

"Thousands and tens of thousands have gone through the Bible piece by piece as carefully as ever a judge summed up a most important case. I have myself done it many times over, not to persuade others, but to satisfy myself. I have for years studied the history of other times, and examined and weighed the evidence of those who have written about them, and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the understanding of a fair inquirer, than the great sign which God has given us, that Christ died and rose again from the dead."

Napoleon Bonaparte made his confession thus:

"I know men, and I tell you that Jesus Christ is not a mere man . . . Everything in Him astonishes me. His Spirit overawes me, and His will confounds me. Between Him and whoever else in the world, there is no possible

(Continued on page 617)

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COLORADO				WMFD (Wilmington)	1370	5:30 P.M.	Sunday
KVOR (Colorado Springs)	1270	4:45 P.M.	Sunday	WAIR (Winston-Salem)	1250	9:45 A.M.	Sunday
KOKO (La Junta)	1370	1:00 P.M.	Sunday	NORTH DAKOTA			
KGEK (Sterling)	1200	12:15 P.M.	Thursday	KDLR (Devils Lake)	1210	10:15 A.M.	Saturday
CONNECTICUT				OHIO			
WNLC (New London)	1500	2:00 P.M.	Tuesday	WMAN (Mansfield)	1370	1:45 P.M.	Friday
FLORIDA				TENNESSEE			
WMFJ (Daytona Beach)	1420	1:30 P.M.	Sunday	WOPI (Bristol)	1500	9:15 A.M.	Monday
ILLINOIS				TEXAS			
WJBC (Bloomington)	1200	8:45 P.M.	Tuesday	KNEL (Brady)	1500	5:00 P.M.	Wednesday
WGIL (Galesburg)	1500	9:15 A.M.	Tuesday	KPAB (Laredo)	1500	8:00 P.M.	Sunday
INDIANA				KNET (Palestine)	1420	12:30 P.M.	Sunday
WLBC (Muncie)	1310	6:45 P.M.	Sunday	KIUN (Pecos)	1370	12:15 P.M.	Sunday
MICHIGAN				KRRV (Sherman)	1310	4:30 P.M.	Saturday
CKLW (Detroit-Windsor)	1030	3:45 P.M.	Sunday	KSAM (Huntsville)	1500	10:30 A.M.	Sunday
MINNESOTA				VERMONT			
KVOX (Moorhead)	1310	8:00 A.M.	Sunday	WDEV (Waterbury)	550	2:30 P.M.	Monday
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KICA (Clovis)	1370	9:30 A.M.	Saturday	WEAU (Eau Claire)	1050	8:15 A.M.	Sunday
KAWM (Gallup)	1500	11:00 A.M.	Wednesday	WJMC (Rice Lake)	1210	8:15 A.M.	Sunday

Programs are subject to change without notice.



Missionary Department

★ William H. Hockman



A CHARACTERISTIC CHINESE SCENE

● The celebrated pagoda of Soochow, viewed from a quiet spot on the river. Every city and town—and many villages also—possess at least one pagoda. Sometimes on a commanding eminence, sometimes on a river bank just below the town, these towers are associated with the spirit powers that are supposed to control the welfare of the community. It is a wonderful day when a village learns about the true God, manifested in Jesus Christ.



"CAST DOWN, BUT NOT DESTROYED"

Many of our readers will recall the harrowing story of the destruction of the city of Fowyang, China, by Japanese bombing planes, as related by Herbert Kane, of the China Inland Mission. Though Fowyang lies within the Japanese occupied territory, was reduced to a state of desolation, and has also suffered from terrible floods, the Christians there are dauntlessly carrying on. Mr. Kane recently writes:

"In spite of war conditions, accentuated by local floods, the past year has been a record one with us in many respects. Several new outstations have been opened. In fact, they are springing up spontaneously with such rapidity that we find it difficult to keep up with them. I must tell briefly of one such outstation opened last November. In October we sent our tent up to Linching, a market place south of the city. The response was so encouraging that after two weeks of meetings we decided to rent premises and start a permanent work. One month later I spent the week-end in this place. I had heard reports of the tremendous crowds, but had somewhat discounted them, for I know how easy it is for the Chinese mind to exaggerate. I traveled by bicycle, arriving there Sunday morning, to find not only the building packed out, but the courtyard as well. We had three meetings, and were finally obliged to invite the people to go home at the

end of the day!

"Two weeks ago I was out to another village for the Sunday services. This is the place which was inundated two years ago by the floods, but where the people quite undaunted went to church in boats. Last year, however, the floods were higher and more devastating, and the little church building collapsed. Somewhat disheartened, the Christians were obliged to leave the district, to seek a livelihood elsewhere. But praise the Lord, like the apostles of old they were 'cast down, but not destroyed.' When the waters subsided they returned to the wreck that was once home, and began again from the bottom to rebuild. In addition to rebuilding a temporary church, they have bought sufficient material to build a finer and better building than they had before, a building that will accommodate two hundred. Imagine their pride as they showed me the materials all ready to be put together; and imagine my joy as I saw with my own eyes this work of faith, this labor of love! Time and space would fail to tell of other stations opened up, old established stations enlarged, newer and bigger premises purchased, problems solved, and prayers answered.

A Living Organism

"Three weeks ago we held the annual church meetings for the Fowyang district. There were four sessions a day for two days. The leaders from the various

outstations were present, as well as a number of local deacons. Each leader came prepared to give a report on the year's work in his district. Perhaps the most fascinating feature was the report on evangelism. The highways branching out from the city in all four directions are dotted with outstations. Approximately every five miles there is a large market town, and in practically all of these towns there is a church. These churches grow both in strength and numbers until they divide, and thus churches are established in the smaller villages on the country roads. A man going to market hears the gospel from a Christian peddler. He believes and attends services the following Sunday. He comes and comes again. If he can read, the local leader will bring him into the city to buy a hymn book and Bible. While here he takes a fancy to our beautiful gospel posters, and buys a couple, takes them home, and puts them up in the central room of his house, where only a few months before 'the heathen in his blindness bowed down to wood and stone.' Not content to keep this glorious secret to himself, he preaches the gospel to his wife and family. At first there is opposition, the wife is unwilling to follow her husband. He has 'eaten the foreign religion,' she says, as she curses him before the neighbors. But the compelling testimony of a changed life soon begins to make an impression, and the wife no longer curses. Soon she hobbles on her bound feet to the nearby market place, to attend for the first time in her life a Christian service of worship. By and by she too 'eats the foreign religion,' she tastes and finds that the Lord is good. By this time the whole village is beginning to gossip about this new thing that has appeared in their midst. To be sure, they don't like it; but there must be something in it. They pray to their idols when their children are sick, but the children die. These Christians pray and the children get better! Perhaps it's not so bad after all. One after another is persuaded to accompany the Christian family to the market town on Sunday. They 'come and see,' and seeing they believe, and believing they are saved. As an outcome another outstation is opened, which means another light shining in a dark place."

TEARING DOWN STRONGHOLDS

William A. Deans tells of a fresh victory in the dark Belgian Congo:

"The Banyali people are undoubtedly the most immoral, as a tribe, in this part of the Congo. Monogamy is rare. Banana beer and tobacco are used as commonly as food from infancy. Witchcraft thrives and death by the poison cup is still practiced. Here it is that Rome has flourished, seeing nothing incongruous in

a heathen fetish and virgin-stamped medals hanging from the same string around a native's neck. Seeing heathenism and Romanism can be practiced at the same time, their common Satanic origin is certainly very apparent.

"At the beginning of 1939, there was not, to our knowledge, a single believer in the entire Banyali tribe. Widespread hostility made gospel meetings almost impossible. Chiefs refused to interview us. No supplies of necessities like firewood would be furnished, and food for native believers on the journeys could only be purchased at outrageous prices. Whenever one succeeded in gathering together a little group, the Roman catechists would put in an appearance, often whipping the people away, or of an evening a heathen dance to the beating of tomtoms would be started in close proximity. The hope of having meetings was temporarily abandoned.

The Devil Defeats Himself

"But a break came, by and by, when a chief, Akole by name, asked one of the itinerant native evangelists to send him a teacher. In that village a man named Leibi trusted the Lord, and later his wife too was saved. When, however, the time came for Chief Akole to give his assent before the Belgian administrator to our teaching in his village, he went into reverse, having been carefully coached by those who hate the truth. When the administrator asked him why he reversed his decision, he frankly said, 'The Roman Catholic priest came and told me that he would punish me severely if I let the Protestants into my village.' Whereupon we appealed to the administrator to make a declaration of basic Congo law before the native chiefs, which thing he rather reluctantly promised to do.

"When we arrived on the appointed day, the administrator had assembled all the chiefs and subchiefs of the tribe (about seventy-five of them). Although the day was a holiday, the Belgian administrator (himself a Catholic) stood before the imposing array of chiefs and explained the plan of religious liberty in the Congo. Said he: 'You are free to refuse or accept the teaching of these men. The priest cannot stop you, and I will not interfere. You are at liberty to worship God as you will.' Our hearts thrilled as we heard this declaration of the Treaty of Berlin, which guarantees religious liberty irrespective of cult or nationality. We recognized it as God's work, and have thanked Him. Upon leaving the government tribunal hall where this brave declaration was made before the chiefs, we were immediately surrounded by them, many asking for literature, and nearly fifty Gospels of John were sold or given to them; and the paramount chief of the southern section of the tribe came up and asked for a teacher, willingly thumbprinting papers before European witnesses, giving us a free rein in his village. At present two villages have been entered by resident evangelists, and in all six native evangelists have gone to live in the tribe. About a dozen other villages have now asked for teachers. The former hostility has largely



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BUDDHIST REACTION

The scene is the cell of Prite Geshe, a Tibetan lama, graduate from one of the great theological seminaries of Lhasa. He and his missionary friend are seated tailor fashion on hassocks on the floor, drinking bitter tea, poured from a black earthenware jug kept hot on the brazier.

Geshe begins: "When you talk of God, do you mean the God-Trinity?"

"What flash of spiritual insight is this?" you think. But the missionary has heard the question many times before and knows that by God-Trinity the Geshe means Buddha, the Buddhist scriptures, and the order of lamas, and so he tries to explain that he means a different God, who created heaven and earth and people.

But Geshe goes on with the question, "Well, who is Jesus?" to which the missionary replies, "He is the Son of God, who became incarnate and lived on earth as a man, to die for man's sins."

"Oh, he is an incarnation! I know about that. Tibet has plenty of incarnations. But the question is, 'Is He the incarnation of a Bodhisattva, like the Dalai Lama, or is He the incarnation of a god? Or is He the incarnation of a saint?'"

And the Geshe goes on with his questions, "Where is Jesus now?" "In heaven," replies the missionary.

"Which department of heaven?" asks the Geshe. "We do not divide heaven up into departments," replies the missionary.

"Oh," says the Geshe, with a smack of satisfaction, "We do! We divide heaven

into twenty-eight sections, one above the other." The Geshe is thinking, "Our teaching is much more profound than this Christian doctrine, which is too simple!" But out of courtesy he refrains from saying so in so many words, and instead follows on with yet another question.

"Well, what is Jesus like?" The missionary pauses momentarily as he prays for wisdom and considers his answer. So the Geshe continues, "For instance, has He horns? or do His eyes bulge and show all the whites (pulling apart his eyelids and rolling his eyeballs horribly to demonstrate his meaning)?"

The missionary is stabbed to the heart by such sacrilegious questions about his peerless Lord, and realizing that the Geshe is trying to classify his Saviour with the hideous and loathsome demon beings vividly portrayed on his cell walls, hastily replies that Christians do not have idol pictures like these to help them in their worship.

"Oh," replies the Geshe, "if you cannot give us an idol picture how can we worship Jesus?" And then, with an air of finality, "We don't want your Jesus." —Dr. J. H. Jeffries, in *China's Millions*.

AFRICAN WOMEN'S CONFERENCE

A great hallelujah chorus is sounding out through the night. It is the sound of women's voices, the many women gathered here at Busia, Tanganyika, in September, 1939, to meet God in a Bible conference. In the distance is another sound, the throb throb of native drums telling of vile heathen dances going on in the villages round about where people live in sin, superstition and darkness. What a contrast! What miracles of grace God hath wrought in this country through the years! The first missionaries heard only the drums, but today hearts are stirred and thrilled at the sound of songs of praise to God from the lips of those who have been called out of darkness into His marvelous light. No one hearing the voices and seeing these radiant faces can doubt the transforming power of God to change even the darkest heart. Indeed, the leader of this group of women was once delivered from awful demon possession.

About four hundred women are gathered, and truly God has met them. The messages, Holy Spirit directed, have been given by the women themselves, with the exception of three delivered by missionaries. It is an odd sight to see a woman standing on the platform nursing her baby or with a youngster standing beside her and clinging to her, and all the while she continuing to preach and to teach the Word with never a pause or hesitation and showing an unbroken train of thought. While the women have been speaking the Holy Spirit has been moving in hearts, and eternity alone will reveal all that has been wrought by Him. We know of four women who have confessed Christ. There are a hundred and forty-six who have been made conscious of a lack of blessing in their lives and have requested others to pray with them for deliverance from the power of sin. Women who were living for themselves

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and following their own desires and walking in their own way have now a longing to please the Lord.

Giving God All

Before sunrise in the morning the women gather for prayer for God's blessing upon the meetings of the day. This is followed by two services in the morning, two in the afternoon and one in the evening. Special music has been given by a group of seventeen leper women and girls—women and girls who have nothing in this life worth living for, but who have everything in Christ. The Christian men of this district have been especially helpful in giving of their time to assist the women. This is encouraging to the hearts of the workers here, for in times past the men have refused to have anything to do with a women's conference.

Many women marveling at what they have seen here, are going back to their own districts to ask if they may not have conferences there. This being the first Sunday of the month, many have come in to remember the Lord in His death. Because the women more than fill the church building, the men meet outside under the trees, a great company of them, while still another group hold their meeting down in the leper colony. As we look upon that great crowd of women inside and that great company of men outside the church, we can only lift our hearts in praise to God that we have been permitted to see some of His marvelous working in what has been known as "darkest Africa."—Charlotte Ebeling, in *Inland Africa*.

WINNING JEWS WITH GOD'S WORD

George T. B. Davis informs us that a coast-to-coast crusade has been inaugurated by the Million Testaments Campaigns to place more New Testaments in the hands of Jews in the United States and Canada as quickly as possible, to lead them to a saving knowledge of the Lord Jesus Christ. A special prophecy edition of the New Testament has been published for the Jewish people. In this edition the verses in the New Testament that are the fulfillment of the Old Testament prophecies of the Messiah are in bold faced type with references to the Old Testament at the bottom of the pages. The book is beautifully printed, and bound in blue fabricoid. Its attractive appearance makes an instant appeal to a Jew to receive and read it.

Ministers, prayer groups, and Christians who have a love for the Jews are being given an opportunity to co-operate in the distribution of these New Testaments. The books are not given out indiscriminately, but are presented only to Jewish people who will agree to read them. They are not to be sent to Jews through the mail, but given to them personally with love and prayer. Thousands of letters have been sent out to ministers of various denominations in the United States and Canada, asking them to send for a free supply of these Testaments for careful and prayerful presentation to Jewish people through prayer groups, or

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A publication to encourage soul-winning.

Mr. Null tells of experiences hitch-hiking in many parts of the United States. Experiences visiting noted prisons. Experiences from an average of 50,000 miles a year by automobile on the highways. It has articles by the best known soul winners and Christian writers.

The next issue will contain:

An article by Tom M. Olson. 14,000,000 of his tracts were printed for free distribution in 1939. Nearly 2,000,000 were printed last month.

Robt. A. Laidlaw of Auckland, N. Z., with his associates, is now reaching many men in the army camps of England and France. They have collapsible huts from which they distribute the Word. He tells of his conversion and how "THE REASON WHY" booklet came to be written. Over 8,600,000 have been printed in 32 languages.

Other interesting articles on tract distribution.

ACTUAL EXPERIENCE SERIES is sent free as published to any one requesting it. A postal card will put your name on the mailing list.

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New literature has just been printed for a cellophane roll for children. A booklet for mailing to those sending in the return card from the roll is coming from the press. It is by one of the best known writers for children in the United States. A sample copy with full details of how you can successfully reach the children in your community will be mailed on request. These cellophane rolls will enable you to effectively evangelize several hundred children for every dollar spent.

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through individuals in the churches, or through the minister himself.

A first edition of the prophecy New Testaments published by the Million Testaments Campaigns is exhausted. A second edition of 105,000 of these attractive New Testaments has been ordered, and the books are now being delivered. Do you have a love for the Jews? Would you like to share in the distribution of these books? Then send for an application blank for free copies. The blank is to be signed by the secretary of your prayer group and by your minister. Address the Million Testaments Campaigns, 1505 Race Street, Philadelphia, for the application blanks, and then for the Testaments.



Youth Page

(Continued from page 612)

term of comparison. He is truly a Being by Himself."

The Lord Jesus Christ, the Saviour of the world, the only hope for men and women, will cleanse you from all sin and make you free from its snare and power, and give your soul a liberty which will make you sing for joy—a "joy unspeakable and full of glory."



The flowers of Christian graces grow only under the shade of the Cross, and the root of them all is humility.—Selected.

APPOINTED TO DESTRUCTION???

Can true Christians consign the MULTITUDES OF JEWS milling in the ashes of their fears to a Christless grave. God has APPOINTED that "through your mercy they may obtain mercy."

On the staff of the HEBREW CHRISTIAN MISSION OF DETROIT Hebrew Christians are striving together with Gentile Christians to bring the comfort of Christ to Israel.

Private interviews, Bible study groups, open air meetings, women's clubs, children's activities, and refugee work are some of the channels of contact with the masses.

It is Christians whose hearts say "Amen" to God's love for Israel who share with us the joy of this ministry.

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REMEMBER YOUR BRETHREN IN POLAND

Our missionary Pastor J. in Warsaw writes us: "Nine missionaries are working with great blessing in several places near Warsaw. Meetings are held regularly, while on the Russian side churches are turned into clubs. We need your prayerful interest in our work on the German side."

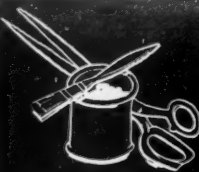
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1844 W. Monroe St., Room 5, Chicago, Illinois

July, 1940

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Our Monthly Potpourri

★ Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

THE PRIVILEGES OF AN AMERICAN

He is an American.

He hears an airplane overhead, and if he looks up at all he does so in curiosity, neither in fear nor in the hope of seeing a protector.

His wife goes marketing, and her purchases are limited by her needs, her tastes, her budget, but not by decree.

He comes home of an evening through streets which are well lighted, not dimly in blue.

He reads his newspaper and knows that what it says is not concocted by a bureau, but an honest, untrammelled effort to present the truth.

He has never had a gas mask on.

He has never been in a bombproof shelter.

He does not believe, if his party is out of power, that the only way in which it can come into power is through a bloody revolution.

He converses with friends, even with chance acquaintances, expressing freely his opinion on any subject, without fear.

He does not expect his mail to be opened between posting and receipt, nor his telephone to be tapped.

He changes his place of dwelling, and does not report so doing to the police.

He has not registered with the police.

He carries an identification card only in case he should be the victim of a traffic accident.

He worships God in the fashion of his choice, without let.

His children are with him in his home, neither removed to a place of greater safety, if young, nor, if older, ordered ready to serve the state with sacrifice of limb or life.

He has his problems, his troubles, his uncertainties, but all others are not overshadowed by the imminence of battle and sudden death.

He should struggle to preserve his Americanism with its priceless privileges.

He is a fortunate man.

He is an American.—*Christian Union Herald.*

THE RUSSIAN SLAVES

The Russian people have no government of their own. They are ruled for the most part by foreigners. Stalin himself is a Georgian who, before his rise to power, was a professional criminal. Those were the days when he specialized in robbing banks, sending his loot abroad to Lenin and Litvinoff.

DISTRESS OF NATIONS WITH PERPLEXITY



When these things begin to come to pass, then look up.—Luke 21:28

The men who rule Russia today are the wealthiest capitalists the world has ever known. They own one-sixth of the earth's surface. They have 160,000,000 slaves. They possess some of the richest soil in the world, including mineral deposits, the worth of which cannot be estimated.—*National News Service.*

THE NAZI CHURCH

The confessional churchmen of Germany, who constitute half of the 17,000 Protestant clergy, are vigorously resisting the efforts of the German Christian wing of the body to capture the whole Church for Nazism. The evidence of the government's intention to force all churches into the national organization is becoming clearer every day. The churches of Austria and Czechoslovakia have been forced into the state organization. This

is a part of Hitler's plan as outlined in his *Mein Kampf*, in which he says, "Christianity is to be destroyed by intolerance and terrorism." This terrorism is seen in the arrest of 2,000 pastors and twice as many priests, and in the constant incitement of youth to regard pastors as traitors to the new Germany, and as charging the evangelical churches as being "Jewish corrupters of Germanic ideas." Five hundred synagogues have been destroyed. All evangelical ministers are listed so that action may be brought against them. It is a dark day for Christianity in Germany.—*The United Presbyterian.*

AWAKE, AMERICA!

It may seem absurd to think of America without religious freedom. But only a few years ago it would have seemed absurd to think of Protestant Germany fighting against the extinction of her religion, not to mention similar conditions in other countries. The world is becoming yearly more hostile to religion, due to indifference on the part of those who count themselves religious and to the active propaganda against religion by its enemies. These facts give a solemn meaning to this remark, credited to Alf Landon, a former candidate for President:

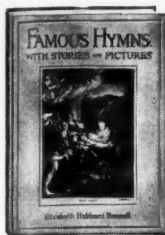
"You and I profess to be church members. We assert we believe in religion. If our religion means anything to us, let's start using it in a practical and a decisive way before it is taken away from us."—*The Presbyterian.*

THE LAST WAR?

How the immense crowds cheered the armistice in 1918, and how enthusiasts confidently predicted that the world had seen its last great war. But men ignored the solemn truth that, without the Prince of Peace, a peaceful world is a dream. How true this is the *Alliance Weekly* shows in this short paragraph:

"In the twentieth century war has reached 'a total eight times greater than all the preceding centuries,' according to Prof. Pitirim A. Sorokin, chief sociologist at Harvard. In an analysis of 902 wars and 1,615 internal disturbances in 2,500 years, he states that 'the average man of the thirteenth century had 6,500 more chances to die peacefully in bed than has

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his descendant in the twentieth.' He shows how Spain has led in warfare, with fighting going on during 67 per cent of her history; England, 56 per cent; France, 50 per cent; Russia, 46 per cent; Italy, 36 per cent; Germany, 28 per cent; ancient Greece, 57 per cent, and ancient Rome, 40 per cent.—*The Presbyterian*.

THE HIGH COST OF WAR

Some one has estimated that the last World War will cost the United States of America one hundred and fifty billion dollars by the time all our obligations are met.

One hundred and fifty billions of dollars would:

Pay the cost of running the public, the elementary, the high schools, the universities and the colleges of the entire nation for fifty-one years.

It would build nearly 6,000,000 miles of paved roads, which is about nine times the mileage of all surfaced roads now in use in the United States.

It would construct 38,250,000 six-room houses or enough to house, with a new home, every family in the United States.

It would construct forty-eight hospitals costing a million dollars each, in every

one of the 3,073 counties of the United States.

It would pay the unemployment insurance premiums on all employees of business and industry of the United States for more than three hundred years at the New York State rate.

The criminal waste involved in that struggle is bad enough in terms of dollars and cents, but the supreme tragedy cannot be measured in such terms. What of the murder of human beings, the damning of souls, the heartbreaks and the blasted homes?—*The Lookout*.

AMERICAN ARMAMENT

As just one of 130,000,000 Americans:

(1) I am against the United States engaging in any domestic or foreign war, if such can safely and honorably be avoided. I was in the army during the World War, and am therefore of the generation that is old enough to have seen the horrors of war. A number of my boyhood and college chums and fraternity brothers—athletes and perfect specimens of young manhood—never came back to their beloved America. "Let us not forget."

(2) Our Pilgrim and Colonial ancestors thought it good insurance to build barricades for the protection of their families and neighbors, and to have muskets and ammunition to quell the invaders, be they man or beast. We are told that these Colonial ancestors were Christian, God-fearing men and women. They realized the absolute necessity of arms. No doubt, the fact that certain Colonial groups were well armed and protected saved many a massacre.

(3) We are a great nation to carry insurance. On most of this insurance we hope we will never have the disaster that will necessitate collection. However, when we need the insurance, it is a God-send and we are glad we had it. The necessity of the United States to arm at the present time in this war-like world is just good insurance. Who among us wants to see America led as a lamb to the slaughter? We have heard and seen during the last few years too much talk and activity by certain groups, who declare they will not join the fighting forces of our country. But I still have faith in the loyalty and patriotism of American youth. If it is necessary, they will respond willingly. Let not the older generation be lacking in their duty.—John A. Fulkman, in *The Presbyterian*.

HENRY CLAY WAS NOT SLEEPY

Henry Clay, the great American statesman and orator, once lodged overnight at a humble cabin in his native state of Kentucky. The family was in the habit of holding worship morning and evening, but the father trembled at the thought of doing so in the presence of a guest so distinguished. The children were becoming sleepy, and the wife, by significant gestures, suggested that the time for prayer had come. The man hinted to his guest that perhaps he would like to go to bed. But Mr. Clay with great politeness said that he did not feel at all sleepy, and that, unless it was intrusive, he would be happy to enjoy the company of his host longer. Of course the man could not

AN IMPERATIVE NEED SUCCESSFULLY MET

The evident lack and the definite need of scholarly, up-to-date, popular treatises on the essentials of the Faith and the belief that there were Christian leaders amply qualified to adequately meet the need recently prompted the AMERICAN TRACT SOCIETY to announce a Prize Book Contest with \$1750 in prizes. The response was eminently satisfactory. From the 116 manuscripts submitted 13 were selected for publication.

The following list of authors and subjects makes comment unnecessary:

First Prize:

THE GLORY OF THE MANGER
By Rev. Samuel M. Zwemer, D.D.

Second Prize:

CHRISTIAN FAITH AND THE SPIRIT OF THE AGE
By Rev. Clarence E. Macartney, D.D.

Third Prize:

THE HOLY SPIRIT
By Prof. Wick Broomall, Th.M.

KNOW THE TRUTH

By Rev. Joseph A. Cottam, Ph.D.
THE WAY OF PEACE

By Rev. Harry A. Ironside, Litt.D.
BUILDING THE CHURCH

By Rev. Mark A. Matthews, D.D.
THE ART OF PRAYER

By Rev. William Bruce Walker
NATURE'S REVELATION OF GOD AND THE BIBLE SUPPLEMENT

By Thomas H. Nelson, L.L.D.
WHO IS THIS KING OF GLORY?
By Rev. William Hallock Johnson, D.D.
THE INCOMPARABLE BOOK

By Mr. Newman Watts, a London Journalist

THE RICHES OF HIS GRACE

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object. Still the matter of prayer could not be postponed without sending the children to bed contrary to their settled custom.

At last, with considerable trepidation, the father told his guest that he could stay and unite in their devotions or retire at his option. Mr. Clay promptly replied that he would remain.

When the wonted exercises, gone through with much fear and trembling, were over, Mr. Clay, with no little feeling, approached the man and said, "My dear sir, never again feel the least hesitation in the discharge of your duty to God on account of the presence of man. I saw your embarrassment, and remained on purpose that you might never feel it again. Remember that every man of sense will respect the individual who is not ashamed to acknowledge his dependence upon his Maker; and he deserves only contempt who can cherish any other feelings than reverence for 'the consecrated hour of man in audience with Deity.' I would rather know that the prayers of a pious man, no matter how humble his position in life, were ascending in my behalf than to have the wildest applause of listening senators." Mr. Clay then retired for the night. The man remarked that it was the best lesson of his life.—*The Prospector*.

GOD'S PROPHETIC PROGRAM

It is impossible not to be impressed by the rapidity with which the stage is being set for the next drama foretold in prophecy. The great northern confederacy, of which Ezekiel 38 speaks, and which seemed so improbable only a few months ago, is already in process of formation. At the same time, the Balkan countries are swinging toward Rome for protection, and even the Western democracies now employ the most conciliatory tones in their references to Italy. It seems quite feasible that one of the results of the present conflict will be the formation of a new League of Nations, in which Rome will exert a considerable influence. The revival of the old Roman empire, as indicated in Daniel 7, seems imminent. How very near then must be the coming of the Lord for His Church! We are not among those who seek to fix dates, but there are undoubted indications that the glorious moment for which we wait is wellnigh here.—*The Harvester*.

THE FIRST NATIONAL CENSUS

The total population at the first national census was 3,172,444, exclusive of a comparatively small number of Negroes. This little company (about half the population of the present City of New York) was divided as follows: English, 2,605,699; Scotch, 221,562; Irish (almost exclusively North of Ireland Irish), 61,534; Dutch, 78,959; French, 17,619; German, 176,407; Hebrew, 1,243, and all others, 9,421.—Dr. Finley, in *The Coming of the Scot*.

THE CHRISTIAN REPLY

A new organization named the Christian Reply has dedicated itself to the defense of Christian moral standards

against attacks from the press, the radio and the screen. The program is simple, yet very effective. During the course of a month, all popular, secular periodicals, motion pictures, and radio programs are reviewed by a capable staff of reviewers. From these three fields, a number of the harshest offenders and their offenses are published and sent to its members in the form of a publication, called the *Christian Reply*. Its members in turn write a letter of protest to each of these offenders, be they advertisers, movie actors, or radio entertainers, asking them to refrain from repeating such indecencies. In that manner, not merely one letter is received by the offender, but thousands of them. Christianity will then have given an effective answer. The work of the Christian Reply, with headquarters in the Grand-Herbert Building, St. Louis, Mo., is carried on by a nominal subscription fee of one dollar, paid yearly by each of its members.

LARGE DISTRIBUTION OF CHRISTIAN LITERATURE

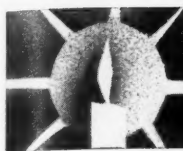
During the fiscal year, ending February 29, the Bible Institute Colportage Association mailed to chaplains and Christian workers for distribution among patients in hospitals and sanitariums, and prisoners in city, county, state and federal prisons and penitentiaries a total of 816,334 copies of its attractive Christian literature. These amounts, together with 1,094,389 copies sent out by means of nineteen other missionary book funds, make a grand total of 2,676,994 evangelical books, Scripture portions and gospel tracts distributed freely by the Association during the year in its endeavor to evangelize different classes of needy people. These funds include several foreign countries, such as Africa, India, Latin America, Philippine Islands and Spain. New interest has been manifested during the year in the colored people of the South, to which 71,177 copies were mailed. "But what are they among so many?" There is great need of helping the Negro population of America, who are being ensnared by religious cults.—*Bulletin*.

ARE MACHINES LABOR SAVING?

One out of every four persons employed in America today holds jobs depending on fourteen industries unknown in 1870. Over 100,000 new products have appeared on the American market since 1900.

Between 1900 and 1930, the period of most intensive development of machinery in this country, the population increased by forty-seven millions, or 62 per cent, while the number of jobs increased by twenty millions, or 68 per cent. Persons employed in manufacture increased from 5,719,137 in 1900 to 10,176,000 in 1929—or, in other words, almost doubled. Manufacturing industry today, according to a recent survey, is employing more workers than it did in 1929. Most significant is the fact, attested even by government authority, that employment today is nearest normal in the most highly mechanized industries and unemployment is most pronounced in the least mechanized occupations.—*New York Times*.

Moody Monthly



Truth Illuminated

★ William Norton

HOW GRACE TRANSFORMS

At the age of sixteen George Müller, of Bristol, England, was imprisoned for theft; and later at the university . . . he lived a drinking, profligate life, acting dishonestly even toward his friends. At twenty years of age he came under the influence of the Bible and the miracle of regeneration was wrought. *He who had been a thief was now so utterly a new creature that in the course of the years he gave away, of the money sent to him for his personal use, no less a sum than \$135,000, and when he died his personal possessions were valued at less than \$1,000.*—*The Dawn*.

FIRST FRUITS

In certain European countries a beautiful custom, with much of sentiment attached to it, has come down through the years. When the season of wheat harvest comes the workers with their scythes go out to the fields early some morning. The mayor, or other chief officer of the village, first reaps a swath of grain across one of the fields, after which scores of reapers with songs and shouts of joy go in to gather the whole crop. How lovely it would be for our pastors to enter the fields which stretch in every direction from our church doors and bring in the first fruits for the Lord of the harvest; and then for them to be followed by the consecrated membership of the churches who will not cease their efforts until the last sheaf is brought in. This is our task.—Harry M. North, in *The Harvest and the Reapers*.

KEEPING THE LAW

They used to have a game in England called "Sinner." The players would take a tall pole, affix a hoop to the end of it, stick it in the ground, and shoot arrows through that hoop. The one who missed putting the arrow through the hoop was called a sinner and had to treat the rest of the gamblers. No matter how many arrows they had to shoot, a single miss would lose the game. Even so it is with the commandments of God. Keep nine of the commandments, violate one, you are a sinner. Keep eight, or seven, or six, or five of the laws, break two, or three, or four, or five, you are a sinner. What matter which one of the commandments you have smashed when the disregard or the overt disobedience of any one of them blots your record with the transgression of God's law? *Where does this put the moral man, the self-righteous woman?* Surely no intelligent, honest-hearted person would dare insist upon being absolutely, sinlessly perfect.—Hyman Appelman, in *Ye Must Be Born Again*.

July, 1940

LABELING SIN

How lightly sin is spoken of! Look at the drama; look at the popular literature of the day. Look at the gloss that is thrown over it, and the veneer which hides it! Men say it is an accident, God says it is a deliberate *act*. Men say it is a blunder, God says it is a *blindness*. Men say it is a chance, God says it is a *choice*. Men say it is a carelessness, God says it is a *crime*. Men say it is a destiny, God says it is a *determination*. Men say it is an heredity, God says it is a *habit*. Men say it is fatalism, God says it is a *fault*. Men say it is a mistake, God says it is a *missing of the mark*. Men say it is an infirmity, God says it is an *iniquity*. Men say it is a weakness, God says it is a *willfulness*. Men say it is a trifle, God says it is a *transgression*. Men say it is a slip, God says it is a *sin*.—Howard W. Ferrin, in *Unto All*.

FUNCTION OF ILLUSTRATION

What cannot be explained can often be illustrated. Theologians say the Trinity consists of "three Persons in one nature." That is a statement of fact, not an explanation. Electricity is a central energy or essential essence which manifests itself in three ways—light, heat and power. That is not an explanation, but only an attempt at illustration.

So with divine sovereignty and human freedom. These opposites cannot be harmonized or explained, but they may be illustrated. For example, two men stand back to back, one facing east and the other facing west. A huge pendulum swings in front of them through the half arc of a circle. The eye of the man facing east watches the pendulum swing to its highest point east where it touches the legend, "Divine Sovereignty." The man facing west follows the same procedure and at the high point west reads, "Human Freedom." Each man sees only what he sees—one-half of this great truth, and what he cannot see he cannot understand. Truth for him is conditioned on the human plane.

Meanwhile the pendulum swings past both men and unites both extremes—divine sovereignty and human freedom. It swings from a pivot that is fixed in infinity, and a finite mind cannot comprehend an infinite fact. Spurgeon had not preached long before he saw that. Even Jesus did not attempt to harmonize or explain these two great postulates when He said, "All that the Father giveth me shall come unto me"—a declaration of divine sovereignty, and "him that cometh unto me shall in no wise be cast out"—a declaration of human freedom, and then He added sadly, "Ye will not come to me that ye might have life"—a solemn recognition of the sovereignty of the human will.—John R. Riebe.

CHEER

The followers of Francis of Assisi were known as "God's Gleemen." They went about in their poverty making other people glad. They appeared not unto men to fast. It is not without meaning that the word *cheer*, beginning with the thought of the face, finds itself associated with the voice, and becomes a shout of joy. Not content with the conquest of the voice, it descends even to the feet, and the deed done cheerfully means the blithe and sprightly step, the hearty and ready response to need.—W. Y. Fullerton, in *Life's Dusty Way*.

UNCONDITIONAL SURRENDER

When Christ offers us a new life in Himself, He means that it shall be really new and wholly new. But we must make it possible for Him to do this by a sweeping abandonment, in His strength, of everything that has wrongfully had a place in our life hitherto. We must make no provision for any return to the old life. Dr. Campbell Morgan said one day to a young convert: "Mark your determination to press on into possession of the new land by burning every bridge behind you. Make no provision for going back." This is unconditional surrender. This is complete trust. Our Lord will make every provision for our moving forward when we make no provision for moving backward.—*Sunday School Times*.

SAFE AND DANGEROUS PATHS

The little ship *Lorna* had sailed into the Niagara River after a proud and happy voyage across Lake Michigan, Lake Huron, and Lake Erie. It was on its way from Chicago to New York and intended to enter the canal leading from Tonawanda to New York, but the pilot missed the entrance to the canal and sailed on down the river. The water became swifter, but the little ship sailed gaily on, and when the people along the shore, knowing the danger, tried to signal the ship, those on the little cruiser waved back cheerily and sailed on merrily down the river, unaware that they were headed for the cataract and certain death. Suddenly a great gust of wind blew the ship onto the rocky reef at the foot of Buckhorn Island. If it had gone ten minutes more it could not have escaped plunging over the Falls.

When I heard the story I thought of a verse in the Bible that says: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." There are paths, both on land and sea, that lead to secure harbors, and there are paths that lead to danger and death. The pilot of the *Lorna* missed the entrance to the safe water. The way he took seemed right, but it was the way of tragedy.—Hugh Thomson Kerr.

Practical and Perplexing Questions

★ Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

AUDIBLE PRAYER

F.P., Wheaton, Ill.

Questions: (1) Does Satan know our thoughts? If not, would it not be better to pray silently rather than reveal our problems unto him? (2) Will there be more people saved than lost?

Answers: (1) We do not recall any passage of Scripture which reveals Satan's knowledge of our unexpressed thoughts. On the other hand, we know that God understands our thoughts afar off (Ps. 139:2). The implication is that only God possesses such power. However, we know that our Lord sometimes prayed audibly. Is not His example sufficient? Silent prayer is proper at times, but God has set His approval also on audible praying. (2) Evidently more adults, at least, are lost than saved (Matt. 7:13, 14; Luke 13:23, 24). But they who die in infancy must also be counted, so that it is possible that more may be saved than lost.

FATE OF THE LOST

A.B., Wichita, Kan.

Question: Since the everlasting fire of Matthew 25:41 cannot mean hades and must mean Gehenna, the final hell, will the people referred to appear before the great white throne (Rev. 20:11)? Since we have no record of any coming out of the lake of fire, hence they will not be judged again. Am I right?

Answer: We are not so sure that Matthew 25:41 is not referring to hades. According to Luke 16:23, 24, 28, hades was a place of torment and flame, from which the rich man begged momentary relief. However, as we stated in our May number, the only ones cast alive into the lake of fire prior to the millennium will be the beast and the false prophet (Rev. 19:20). The whole matter will be cleared up, we believe, by remembering that there will be two general resurrections, that of the saved and that of the unsaved. The first resurrection will be in different groups (I Thess. 4:16-18; Rev. 20:4, 5). The judgment of all who are not saved will follow the millennium. In each instance, whether prior to the millennium or following it, the final and eter-

nal reward or judgment follows the resurrection of the body. Therefore, does not Matthew 25:41 point both to the flames of Luke 16:25-28 and also to the everlasting fire of Revelation 20:14, 15?

SALVATION NOT UNIVERSAL

L.D., Phoenix, Ariz.

Questions: (1) Is it true that everybody will be saved? (2) If not saved in this life, will a person be given another chance after death? (3) Since Jesus came to save the world would not His words be untrue if some people were lost? (4) If every knee is to bow and every tongue confess, will not all be saved?

Answers: (1) This is the doctrine of Universalism, but it is not held by evangelical Christians. (2) The Bible says nothing about a second chance after death. Our Lord's account of the rich man and Lazarus (Luke 16) is against such teaching. See especially verse 26. (3) Jesus died in order to be the propitiation for the sins of the whole world (I John 2:2), but this does not mean that because He is the sin bearer (John 1:29) therefore all are saved, for some are saved and others are lost (John 3:36), but the "whosoever" of John 3:16 is still to be freely proclaimed. The apostle John certainly can be relied upon to have given the accurate teaching of Jesus upon this subject. (4) The reference evidently is to Philippians 2:9-11. There is no teaching of universal salvation here. On the contrary, what is taught is the universal supremacy and lordship of Jesus Christ. His is the name that is above every name, whether in heaven or earth or hell (Rom. 14:11). In verse 12 Paul adds, "So then every one of us shall give account of himself to God." At the beginning of this age two kinds of seed were sown. Likewise when the age ends there will be two harvests—wheat, or "children of the kingdom," and tares, or "children of the wicked ones" (Matt. 25). To some the King will say, "Inherit the kingdom," but to others, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (v. 45). The word "eternal" (R.V.) means eternal in both instances. It is either "eternal punishment" or "eternal life." They cannot be the same. In fact, they represent opposite conditions in an eternal future.

HITLERISM

J.W.R., Peoria, Ill.

Questions: Why does God allow innocent men, women, and children to be bombed and murdered? Will God call a halt on Hitler? If not, why not?

Answers: You are not the first one to be perplexed by such a situation. The prophet Isaiah needed an explanation.

He was told that the Babylonians, heathen though they were, became the rod of God's anger against the hypocritical nation of the Jews (Isa. 10:1-4). Again, in the days of Jeremiah, God raised up the Assyrians to chastise His rebellious and backsliding people (Jer. 25:3, 4, 8). Also in the days of the prophet Habakkuk, God raised up the Chaldeans against the Jews (Hab. 1:6-11). Is it not plain then that in the past the principle of God's dealing with apostate nations was to chastise them by some more godless nation? Among the European nations, England and France are being thus chastised at the present time. Afterward God will deal with the godless nations whom He has used to further His purposes. Meanwhile we do well to have such faith as Habakkuk had (Hab. 3:17-19).

THE SIN UNTO DEATH

A.G.B., Phippsburg, Colo.

Question: What is the sin unto death (I John 5:16)? Could it be the result of lust (I Cor. 5:5)?

Answer: Yes, it could have been this sin, but since no specific sin is mentioned, we conclude that it may refer to any sin which would result in physical death. The physical ailment may have been caused by sin committed prior to the conversion of the "brother." The body itself could have been healed, yet was not. Was this in order that others might realize the awful effect upon the body of certain forms of sin? John does not encourage us to pray that this brother might be healed, although such prayer is not actually forbidden.

MARRIAGE AND DIVORCE

H.B., Ottawa, Ont., Can.

Questions: (1) Is it right for a divorced Christian, being the innocent party, to remarry? (2) What do you understand Paul to teach in I Corinthians 7:27, 28?

Answers: (1) Christians differ about this matter. Some denominations permit remarriage while others think differently. Our advice is to follow the teaching and practice of your own denomination. (2) In this passage Paul does not approve either of marriage or divorce; not that either is wrong, but because "the time is short" (v. 29).

KNOWING THE WILL OF GOD

M.S., Dixon, Ill.

Question: How can a person be sure he is in the will of God?

Answer: First of all he must know his Bible, and especially must he know what may be the teaching of the Bible on the matter in question. It must be his practice, too, of seeking to know God's

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will in all matters, whether great or small. In fact, one must "walk with God" all the time, not simply come to Him in life's emergencies. Nothing should be permitted in one's life, however small or at any time, which is not in keeping with the known will of God.

THE URIM AND THE THUMMIM J.S., Kansas City, Mo.

Question: What is the meaning of the Urim and Thummim?

Answer: The alternate reading of Exodus 28:30 is, "the lights and the perfections." We have no clear guidance on this matter, but the most generally accepted opinion is that these stones were sacred lots, perhaps by their illumination or non-illumination, indicating a favorable or an unfavorable answer to the inquiry put to God for an answer; but no present explanation is fully satisfactory. See article in this issue of the MOODY MONTHLY.

WHY CHRIST CAME?

E.W., Streator, Ill.

Question: Is it scriptural to say that Christ came to show us how to live and how to die?

Answer: The scriptural answer is contained in Christ's own words, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). That is, Christ came primarily for the purpose of saving men, although He is indeed our perfect example. However, we are not saved by a perfect example, but by faith in a perfect Saviour.

THE SOURCE OF POWER

E.B.L., Sterling, Ill.

Question: Who bestowed the power mentioned in Revelation 6:4?

Answer: All that is necessary to know is that "there is no power but of God." Directly or indirectly all power comes from Him. Pilate imagined otherwise, but Jesus said to him, "Thou couldst have no power at all against me, except it were given thee from above" (John 19:11).

AT HAND

A.H.W., West Rindge, N.H.

Question: What is the meaning of

"for the time is at hand" in Revelation 1:3?

Answer: We might counter by asking the meaning of "shortly" in verse 1. (See also 22:7, 12, 20). The word "imminency" may be a good substitute and also offer a suggestion. The events of the Apocalypse were impending when John recorded them, and some of them still are. A partial fulfillment may be admitted, yet many look forward to a future brief crisis which shall embrace the seals, the trumpets, and the vials. As to the phrase itself, "the time is at hand," we quote from another, "Prophecy annihilates time and all intervening and even opposing circumstances, and sits one down on the threshold of accomplishment." In the consideration of unfulfilled prophecy we must consider the fact that with God everything is present. With the One who "inhabith eternity" there is no past or future. What are a thousand years or more with God? We are still in the season of marvelous grace to the world, but with God "the time is at hand"; and as we view the world situation of today we ask whether the unfulfilled portions of the Apocalypse may not come to speedy accomplishment, since we appear to be rapidly nearing the end of the present dispensation.

VOICE OF THE ARCHANGEL

C.R.C., Salamanca, N.Y.

Question: Will you kindly give me some light on "the voice of the archangel" (I Thess. 4:16)?

Answer: This voice will be one of the accompanying sounds attending the announcements of our Lord's return. It has been suggested that this voice will be that of the archangel Michael (Jude 9; Rev. 12:7), but since Gabriel was the heavenly announcer of Christ's first coming (Luke 1:26-30), we see no reason for him not to be chosen as the one to proclaim His second coming. Michael is the angel of action, while Gabriel is the angel of revelation.

THE FOUR AND TWENTY ELDERS T.B.B., Greensboro, N.C.

Question: Who are the four and twenty elders of Revelation 4:4?

Answer: The word "elders" is a familiar one and suggests here glorified beings representing the innumerable company of the redeemed, particularly during the period of the Great Tribulation. The occupation of thrones indicates their royalty. Not only are they a holy priesthood, but a royal priesthood (I Pet. 2:9). Evidently, also this representative company in heaven are there following the resurrection of their bodies, and not prior to that resurrection (I Cor. 15:23). How incongruous, for instance, for us to think of spirits as being enthroned, clothed, and wearing crowns? These elders also have harps and sing a new song—which only the redeemed are able to sing since they have been redeemed from the earth—are now kings and priests unto God, and some day are going to reign on the earth (Rev. 5:8-10).

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Sunday School Lessons*



★ Harold L. Lundquist

July 14

JOB'S STRUGGLE TO FAITH IN LIFE AFTER DEATH

Job 14:13-17; 17:13-16; 19:23-29

Golden Text: *For I know that my redeemer liveth.*—Job 19:25.

If life ends at the grave, it has comparatively little meaning and its struggles and sorrows are hardly worth bearing. As we look about us we see that the wicked seem to prosper, while the just often suffer loss. Sickness frequently bears down on the most godly. Because of their love for their fellow men, God's children give much labor of heart and hand to relieve the sufferings of others. They bear the burdens of the world, sacrifice that truth and right might prevail, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," having "respect unto the recompense of the reward" (Heb. 11:25, 26).

Job, living in all probability about 1,500 years before Christ, did not have our knowledge of the resurrection of Christ and the assurance that He is but the "first fruits of them that slept" and that we too shall rise (see I Cor. 15:22, 23). But in the midst of suffering, discouragement and spiritual conflict, he looked with the eye of faith all the way beyond the grave.

The background of our lesson is found in Job's experience with his three professed comforters: Eliphaz, a dogmatist; Bildad, a traditionalist; Zophar, a blusterer. Dr. Carl S. Knopf (*The Old Testament Speaks*, p. 327) places them in dialogue form, thus:

"Eliphaz: But who ever perished being innocent (4:7)? Be glad that you are being corrected (4:17).

"Job: Answer my question and I will keep still. Show me where I am wrong. What does your 'proof' prove (6:24, 25)?

"Bildad: Do you think God perverts justice (8:3)? Ask the wise men of the ages. Consider what our fathers taught (8:8).

"Job: It is all the same; God destroys the righteous with the wicked (9:22).

"Zophar: Do you expect to understand God? Put evil away (11:7, 14).

"Job: I know as much as you do (13:2). Your burning remarks are cold ashes (13:12). I would like to reason it out with God (13:3). I have stated my case; I am righteous (13:8).

"The three friends have not helped him, but Job struggles on alone with the problem" (*Lesson Commentary*).

I. Uncertainty—"If a man die, shall he live again?" (14:13-17).

Job, while maintaining that he was

righteous, felt that his sufferings must indicate that God was displeased with him. He thought he might best seek refuge in Sheol (R.V. in place of "grave" in v. 13), the abode of the dead. But suddenly he turned again to the hope which was dear to his heart; namely, that somehow there must be a blessed future life with God.

He asked the question, "If a man die, shall he live again?" The fact that he quickly lapsed into despair indicates that he was not certain that the answer to his question was "Yes." How blessed it is that we know, for have we not heard the voice of the One who, standing before a grave in Bethany, said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25)?

II. Hope—"Where then is my hope?" (Job 17:13-16).

Eliphaz had again sought to set Job right by accusing him of vanity, impatience and pride (ch. 15). Job answered (chs. 16 and 17) that his friends were worse than useless as comforters, being so sanctimonious in their assurance of his wickedness, when in fact he was only a man who was on the verge of despair, but still holding to his faith in God.

Job cried out, "Where then is my hope?"—undoubtedly thus expressing his bewilderment, bordering on complete despair. Yet do we not even in the question see that he still had hope? The man who has given up says, "There is no hope," but Job continued to hope against hope, crying out, "Where is my hope?" knowing full well that his only hope was in God.

There is a lesson here that we do well to learn. Whatever our situation may be, no matter what our friends may say or do—and when we even dare not trust our own selves, and thus find that we are at "Wit's End Corner"—we shall find that God is there and that we may trust Him.

"Are you standing at 'Wit's End Corner,' Christian with troubled brow?
Are you thinking of what is before you
And all you are bearing now?

"Does all the world seem against you
And you in the battle alone?
Remember, at 'Wit's End Corner'
Is where God's power is shown."

III. Faith—"I know that my redeemer liveth" (Job 19:23-29).

What blessed vision and what glorious faith! Job lived in the time of Moses or before. He had no New Testament—no Old Testament—but he did have God, and by faith he believed that God was to make Himself known to man here on earth as a living Redeemer.

We say that we know because we have

the record of His coming; of the Son of God incarnate as the Babe of Bethlehem; of His bearing our sins on Calvary; of His death, but resurrection again; of His ascension to be with the Father, but His coming again in glory and power. Job, however, reached through doubt and darkness to faith in life after death. How much richer should be our faith, infinitely more precious, stirring us to loving obedience and service for Christ our Redeemer, who said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).

July 21

JOB'S REPENTANCE AND RESTORATION

Job 42:1-13

Golden Text: *And the Lord turned the captivity of Job, when he prayed for his friends.*—Job 42:10.

The problem of suffering, like every other question arising in man's inquiring heart, finds its true solution in a right apprehension and appreciation of God. Job found it to be so. As long as he and his friends concentrated their attention on his person and his troubles, they only became more deeply involved in confusion and doubt. Much of their discussion was on a high moral and philosophical plane, and they were all doubtless earnest and capable men, but in the end Job learned, and they learned through him, that the real difficulty was that they did not know God.

Job's three friends were certain that he was suffering because of his sin. Job maintained his integrity and contended that even the righteous suffer. Finally came Elihu, a young man of evident ability, whose theme was that suffering was for the purpose of refining character. That is undoubtedly quite true, but still it did not answer the question.

Then God Himself appeared and brought before Job a panorama of the glorious works of God and His blessings upon mankind (chs. 38-41). Where was Job when the world was created (38:4)? Who holds the world together (38:6)? What is the origin of light (38:19)? What about the glory of the snowflake (38:22)? Job is told to consider the hand of God in the animal kingdom (ch. 39) and upon those that dwell in the sea (ch. 41). It dawned upon Job that he had been arguing against the providences of the all-knowing and all-powerful One—the eternal God. In that conviction and the repentance which is brought forth, he experienced—

I. Renewed Fellowship (vv. 1-6).

Job came to the realization that he had not really known God Himself until

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ow. His religious experiences and con-
 ceptions hitherto, precious and important
 as they were, had been by "the hearing
 of the ear," but now he had met God
 and all was changed. Fellowship with
 the Lord was renewed, but on an in-
 finitely higher plane. Job had a real
 revival in his life which caused him to
 "abhor" everything that he had said
 and done; yes, even to set himself aside
 and to take God to be all and in all.

Our churches are full of people who
 only know God by hearsay. They have
 heard about Jesus Christ since their
 childhood, but they have never met Him.
 They have read of the Holy Spirit, but
 they have never known His power. We
 need a God-sent revival, one like those
 of the past which "have broken out like
 fire . . . consuming dead and outworn
 systems, burning sin like a roaring flame,
 and casting a new light across men's
 pathways" (E. L. Douglass).

II. Restored Usefulness (vv. 7-10a).

God's rebuke of Job's friends is sig-
 nificant, for it centers, not in their
 failure to deal rightly with Job, but their
 failure properly to represent God. It is
 a tremendously serious matter to attempt
 to tell others about God, for in doing so
 we must not in any way misrepresent
 Him. To stand before men as religious
 teachers and leaders and not to know
 Him so well that we represent Him
 rightly, is to invite His judgment and
 condemnation.

Job, on the other hand, was restored
 to a place of honor and usefulness. His
 friends, who thought they knew so much
 more than he about God, are told to ask
 Job to pray for them. He thus was af-
 forded the opportunity of returning good
 for evil and was again enabled to serve
 God in serving his fellow men.

We too are saved to serve. Salvation
 is by faith, "not of works, lest any man
 should boast" (Eph. 2:8, 9); but being
 saved, we are restored to the place of
 usefulness which God intended for man,
 and are constrained by the love of Christ
 to serve Him.

III. Returned Prosperity (vv. 10b-13).

The abundant blessing of God upon
 Job is described in oriental terms of
 money, herds of cattle, and of a large
 family. These are the tangible evidences
 of God's blessing, and even to us today
 they speak of a liberal and loving God.
 God can and does prosper His own obedi-
 ent children even in material things.

Such outward mercies, however, only
 feebly represent the blessings of the soul,
 the ultimate and eternal joys of the
 spirit. They point us, it is true, to the
 assurance that as we yield ourselves in
 unconditional obedience to God's will,
 we may confidently trust Him with the
 dark days of sorrow and affliction, as
 well as the days of sunshine and pros-
 perity. No matter how tangled may
 seem the threads on this side of the loom
 of life, we know that the heavenly
 Father behind the scenes is weaving the
 pattern of beauty which shall one day
 be revealed as we stand complete in
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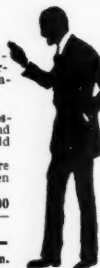
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July 28

A Principle of Temperate Living
Proverbs 1:7-10; Isaiah 5:11, 12, 18-23;
Galatians 6:7-9

Golden Text: *Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.*—I Timothy 4:8.

An intelligent approach to life calls for an understanding of principles governing thought and action. Our temperance lessons for the year follow such a plan. First we found (Feb. 4) that man was made in the likeness and image of God, that as a Christian he was indwelt by the Holy Spirit, and therefore life is sacred. Then we learned (June 2) that everything has its place of usefulness in the world, which it must fill, and that man is here to glorify God, not to satisfy His own desires.

Today our lesson recognizes that every act and thought of man brings consequences, either good or bad. Man himself must make the decisions of life, and what he sows he must also reap.

Matters of crucial importance to modern young people are involved in our lesson. They are asking these days, "Shall I listen to God's voice, or is that just old-fashioned nonsense? What about obeying parents? Should I drink intoxicants? 'Everybody' does—why should I be different? Of course, I don't want to be a drunkard or ruin my future life, but I'd like to have 'my fling'—can't I have it and still avoid disastrous consequences?"

The answers to these questions are in our lesson. May God help young people to find the right answers, and enable every teacher to present the truth clearly and effectively.

No sane person wants to make a fool of himself. He is looking for the right way and will lend his ear to good counsel. Here it is—"The fear of the Lord is the beginning of knowledge" (R.V., "wisdom"). If you want to be wise, seek the Lord first, give your life in glad obedience to His will, and then you will not go wrong. Fear of God is not a cringing terror, but a sincere appreciation of His wisdom and a desire to do His will.

The best counselors a boy or girl has are father and mother. Only a fool will pass up the golden opportunity of profiting by their experiences and avoiding their mistakes, and will miss the opportunity of carrying forward their high hopes. Young people who derisively scorn or carelessly neglect the counsel of parents only call attention to their own shallowness and folly.

Those who fear God and honor their parents will not be misled by the enticement of sinners (v. 10). They just will not "consent," and that settles it. The great privilege of saying "No" to evil is something every young man and woman will want to cherish and exercise.

Isaiah lived and ministered in a time

of prosperity which, as so often is true, led to drunkenness and immorality. This in time led, as it always does, to the decay and destruction of the nation. We face similar moral conditions today. Let us not shut our eyes to the lessons so oft-repeated in history and in false security go on to national ruin.

We need outspoken and determined opposition in civic, social and religious circles to the liquor traffic and to all the vices that follow inevitably in its train. Speak up, America, before it is too late.

The portion of our lesson from Isaiah vividly portrays the downward path of the drinker of intoxicants. Ponder it well, young man and young woman. (1) The habit grew in the lives of its victims (v. 11). (2) Music that roused passion by its rhythm played an important part in their revels (v. 12). (3) They became indifferent to the things of the spirit—"They regard not the work of Jehovah" (v. 12). (4) They descended from spiritual indifference to blatant scoffing at things sacred—"Let him make speed, let him hasten his work" (v. 19). (5) They came to the place where they called evil good and good evil (v. 20). (6) They became conceited—"wise in their own eyes, and prudent in their own sight" (v. 21). (7) The end was the casting aside of all moral standards; they stooped to the acceptance of a bribe and rejoiced when they could lead the righteous astray (v. 23)."

Everywhere about him man sees the inexorable operation of the law of cause and effect, of sowing and reaping, and yet he listens to the lies of Satan and of his own lustful heart and tries to convince himself that the law may be suspended in the realm of the moral and spiritual. He knows it is not so, and yet he tries to fool himself, and in the meantime he goes down in sin and shame.

Sowing to the flesh always brings corruption. No matter how well educated, no matter what his position in life, or his family connection, the man who takes his first drink has started on the road to a drunkard's grave. Statistics reveal that the victims of drink come from every strata of society and every circumstance of life. Young people, the sure way to avoid the consequences is to not take the first drink.

Sowing to the Spirit brings "life everlasting." That, too, is always true. There is also another precious truth; namely, that by turning to Christ the one who has begun on the downward path may stay the ruinous hand of sin upon his life. Taking Christ as his Saviour, he finds regeneration, renewal of life—

*"Pardon for sin and a peace that endureth,
Thy own dear presence to cheer and to guide;
Strength for today and bright hope for tomorrow,
Blessings all mine, with ten thousand beside!"*

(T. O. Chisholm)

Moody Monthly

August 4

THE TWO WAYS

Psalm 1; Matthew 7:24-27

Golden Text: *For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.*—Psalm 1:6.

The most important thing in life is living. That is not an attempt to make a striking statement, but a sincere effort to present a fact which too often escapes our attention. We are so concentrated upon making a living, or making money, or making a name for ourselves, that we often fail to make a life. God is more concerned about what we are than what we do. The worker is more to Him than the work; character is far more important than action; and the doer more precious than the thing done.

Christian people need to learn that lesson, lest in their much doing they miss the Lord's greatest blessing for their lives. The unconverted man needs to learn it, for all too often he is hopeful that by doing good deeds he may redeem himself in God's sight.

Our lesson dramatically faces us all with the obvious, but ordinarily ignored, fact that there are only two ways—the right way and the wrong way. We build our life either on the true foundation or the false. There is no middle way, no half-good foundation. We must choose, and it is either one or the other.

I. Two Roads (Ps. 1).

Scripture is not at all concerned about mixing figures of speech, so long as the truth is graphically expressed and fully understood. The First Psalm (which is a sort of introduction to the entire book of Psalms) speaks of a man walking in the way, a tree planted by a river, the chaff of the threshing floor; but in the last verse it returns to the figure of walking in the way. All of these present the same truth, for essentially the idea is that of the two ways in which men walk. First we find them

1. Choosing the Way (vv. 1, 4, 6).

Even the choice of his way of life marks a man as either blessed or wicked. Some seem to think that they can choose or just drift into the wrong way and still have hope that all will be well. Their choice, or their failure to choose, has put them in the one class or the other.

Making a choice is a vital and serious matter. Let us do it carefully. Walking in the counsel or philosophy of the wicked soon results in a man lingering in the way of sinners, and before he is aware of it he will find himself so at home that he will sit among them and scoff. The evident lesson is to choose to walk according to the way of God and not to enter at all into the way of the wicked.

2. Continuing in the Way (vv. 2-4).

The man who will permit the law of God to control every detail of life night and day will never go astray, but will prosper in everything he does. Observe that to prosper does not necessarily mean to have money, position or recognition in this world. It means to be a success

in the thing which God has given one to do.

Much that this world calls prosperity is nothing but an empty show, while at the same time some lives which the world says have been wasted are prosperous in the sight of God because His will has been done. The great accomplishments of men may be only chaff, an utterly worthless thing, while the life lived for God and rooted in Him lives on in verdant freshness and fruitfulness.

3. At the End of the Way (vv. 5, 6).

Every road of life comes to an end. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). Ah yes—the judgment—what will it be in your life and in mine?

The wicked cannot stand in the presence of the divine Judge. All the bold front and boastful talk which went over so well before men loses its flavor, and the wicked man can only expect judgment. It is a dark and dreadful scene, but man need not go in the way which ends there, but may turn to God in faith and repentance, thus joining the hosts of the righteous who are known to the Lord; that is, right at home in His presence and ready to receive His eternal blessing.

II. Two Houses (Matt. 7:24-27).

The figure of speech changes, but the truth is the same. Here life is presented as the building of a house. Two men build houses evidently much alike, but we find that there is a great difference between them.

1. The Builders (vv. 24, 26).

"Wise" and "foolish" are the builders, and what made them so was their choice of a foundation. No matter how brilliant a man may seem to be in the learning of this world, if he rejects God's Word he is foolish and bound to suffer the loss of everything.

2. The Foundations (vv. 24, 26).

The foundation of life is really everything. Built on the sands of human philosophy or personal desire and in rejection of God's will, man prepares only for disaster. But (and here is a glorious thought) the Son of God says that if a man will hear His sayings and build on them, no storm can destroy his building. Blessed assurance!

3. The Testing (vv. 25, 27).

The time of testing always comes. It may come early in life, or it may be delayed, but be certain that it will come. To the believer in Christ it is only that—a testing, to prove that his house will stand. But to the self-sufficient one who has rejected the words of Christ and built on the theories of man, the testing time brings the appalling revelation that the beautiful structure on which he has labored has no foundation and that it will go down in dreadful destruction.

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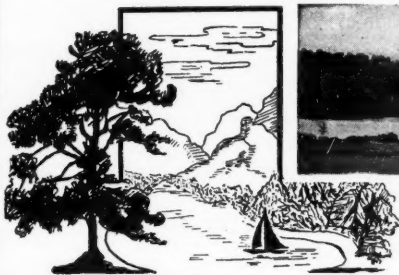
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for Sermon and Scrap Book

★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

EPHESIANS AT A GLANCE

- Ch. 1—The Church *Exalted*.
- Ch. 2—The Church *Enfolded*.
- Ch. 3—The Church *Exhibited*.
- Ch. 4—The Church *Enabled*.
- Ch. 5—The Church *Enamored*.
- Ch. 6—The Church *Equipped*.—Fred Kendal.

SIMPLE IDENTIFICATION MARKS OF THE BELIEVER

I John 1 and 2

- 1. Walks in the light (1:7).
- 2. Keeps His commandments (2:3).
- 3. Loves the brethren (2:10).
- 4. Loves not the world (2:15).
- 5. Abides in Christ (2:28).—J. C. Louer.

JESUS ASKS A QUESTION

Matthew 23:33

- 1. That speaks of a Place, Hell.
- 2. That speaks of a Time, Damnation (Judgment).
- 3. That speaks of a Need, Escape.
- 4. That speaks of a Problem, How.—Harold E. Cole.

FOUR QUESTIONS WITH BUT ONE ANSWER

Romans 8:31-39

- 1. "Who can be against us?"
- 2. "Who shall lay anything to our charge?"
- 3. "Who is he that condemneth?"
- 4. "Who shall separate us from the love of Christ?"—Clifford Bristow.

THE QUICKENING POWER OF GOD

Psalms 119:37

- 1. Quickened by His Spirit (John 6:63)—*Tenderness*.
- 2. Quickened by His Word (Ps. 119:25)—*Steadfastness*.
- 3. Quickened by His Loving-kindness (Ps. 119:159)—*Love*.
- 4. Quickened by His Power (I Cor. 6:14)—*Accomplishment*.—Ward Avery.

"I BELIEVE GOD"

Acts 27:22-25

- "I believe God" . . .
- 1. Who *saves* sovereignly for Jesus' sake (v. 24c).
- 2. Whose revealed *promises* are sure (v. 25).
- 3. Who strongly *encourages* in an evil hour (v. 24a).
- 4. Whose hand *controls* life's every storm (v. 22).
- 5. Whose *will* is *done* even in adversity (v. 24b).—Clifford Bristow.

CHRIST'S CONCLUSIONS

- 1. Curse—in Judgment (Matt. 11:23).
- 2. Consolation—in Prayer (Matt. 11:25, 26).
- 3. Comfort—in Coming (Matt. 11:28-30).—Daniel Knox Ford.

JONAH

- 1. Jonah's Call—"Go to Ninevah" (Jonah 1:1, 2).
- 2. Jonah's Disobedience—"Rose up to flee" (1:3a).
- 3. Jonah's Detour—"Going to Tarshish" (1:3b).
- 4. Jonah's Callousness—"Was fast asleep" (1:5).
- 5. Jonah's Chastisement—"Cast him forth into the sea" (1:15).
- 6. Jonah's Surrender—"I will pay that that I have vowed" (2:9).
- 7. Jonah's Success—"They turned from their evil way" (3:10).—W.P.W., in *Christian Witness*.

GOD'S UNCHANGING WORD

Psalms 119:89

I. The Substance of the Word.

- 1. Power in creation (Heb. 11:3).
- 2. Source of life (Deut. 8:3).
- 3. Guide to man (Ps. 119:105).
- 4. Truth (John 17:17).

II. The Content of the Word.

- 1. All have sinned (Rom. 3:23).
- 2. The soul that sinneth shall die (Ezek. 18:4).
- 3. Christ died for our sins (I Cor. 15:3).

III. The Certainty of the Word.

- 1. Endures forever (I Pet. 1:25).
- 2. Unchanging as the Author (Mal. 3:6).
- 3. Shall not pass away (Matt. 5:18).—Arthur Gathman.

DIVINE POWER FOR DIVINE LIVING

II Peter 1:3

(Read II Peter 1:1-11)

I. Divine Nature for Men (v. 4.)

- 1. Goal is men like Christ—"He that hath seen me hath seen the Father" (John 14:9).
- 2. Catalogue of Christian virtues—"Fruit of the Spirit" (Gal. 5:22, 23).

II. Divine Power Available.

- 1. Human effort for divine living—"Give all diligence" (v. 10).
- 2. Divine power through faith in God's promises—"Through these ye may become partakers of the divine nature" (v. 4).

Conclusion: Through union with Christ, He lives in us—"It is no longer I that live, but Christ liveth in me" (Gal. 2:20).—H. Ray Berger.

VISION

Proverbs 29:18

Introduction: Three words for vision—(1) to see; (2) to understand; (3) a revelation—this is word used. The revelation of God and from God in His Word.

I. The Word of the Lord Neglected.

- 1. In moments of prosperity.
- 2. In hours of push and rush.
- 3. In years of programs.

II. The Word of the Lord Needed.

- 1. In the Home.
 - a. Need it read.
 - b. Need it respected.
 - c. Need it responded to.
- 2. In the House of the Lord.
 - a. Need it in the pew.
 - b. Need it in the pulpit.
 - c. Need it in the Bible School.
- 3. In the Heart.
 - a. Searching.
 - b. Saving.
 - c. Sanctifying.

III. The Word of the Lord Noteworthy.

- 1. It is a lamp.
- 2. It brings love.
- 3. It inspires life.—Jesse E. Bowman.

DESERTED ALTARS

I Kings 18:30

Introduction: A tragic national condition prevailed; God's altars were broken down, resulting in national decay. Today, the family altar is broken down and deserted.

I. Why We Should Have a Family Altar.

- 1. *God-given duty of parents.*
 - a. Divine instruction to parents (Deut. 6:6-8; 11:18; Prov. 22:6).
 - b. These obligations were never cancelled.
- 2. *The custom of Christian families.*
 - a. Most of us reared in such a home.
 - b. How this influenced our lives.
- 3. *Every family needs an "altar."*
 - a. Abundant reasons to thank God.
 - b. So much for which to pray.
- 4. *The influence of it.*
 - a. Over the children.
 - b. Over guests in the home.
 - c. Over the parents themselves.

II. Altars Are Deserted Today.

- 1. *Neglected in many, many homes.* Question: Isn't a prayerless home a pagan home?
- 2. *Many excuses offered to cover neglect.*
- 3. *Sad consequences.*
 - a. Illustration: Lot neglected the altar, and his children stayed in Sodom.
 - b. Major cause of present moral collapse.—Jacob Blaauw.

Moody Monthly

GRACE

1. *Seeking Grace* (Luke 19:10).
2. *Saving Grace* (Eph. 2:8).
3. *Sustaining Grace* (II Cor. 9:8).—Howard A. Hermansen.

NAAMAN'S THREE SURPRISES II Kings 5

1. In God's *Man* (v. 11).
2. In God's *Method* (v. 12).
3. In God's *Means* (v. 12).—Howard A. Hermansen.

FAITH AND SERVICE Luke 17:5-10

1. Faith demands obedience (vs. 7-10).
2. Faith demands self-denial (v. 10).
3. Faith does the impossible (v. 6).—Arthur Gathman.

THE CROSS IN DAILY EXPERIENCE Luke 9:23

1. The Cross a mark of discipleship (Luke 14:27).
2. The Cross an offense to the world (Gal. 5:11).
3. The Cross produces fruit of the Spirit (Gal. 5:22-24).—Arthur Gathman.

GAINING BY DEATH Philippians 1:21

1. We shall gain in *Knowledge* (I Cor. 13:12).
2. We shall gain in *Possessions* (I Pet. 1:3-5).
3. We shall gain in *Joy* (Matt. 25:21).
4. We shall gain in *Companionships* (I Thess. 4:17).—Clifford Bristow.

A MISSIONARY POD WITH FIVE P'S Acts 1:8

1. *The Persons*—"But ye."
2. *The Possession*—"Shall receive power."
3. *The Pre-requisite*—"After that the Holy Ghost is come upon you."
4. *The Plan*—"And ye shall be witnesses unto me."
5. *The Places*—"Both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."—Ellery Gilbert Aldridge.

THE PERSONALITY OF THE LIFE

"And the life was made visible . . . which was with the Father" (I John 1:12). The preposition "with" is from *pros* (*pros*), whose root meaning is "facing." It is used in the papyri of the personal relations of two individuals. It speaks of fellowship. Therefore "the life" must be a Person. The same preposition is used in John 1:1, where the Word, our Lord, was in fellowship with the Father. Christianity is a life imparted, not a system of ethics. But this life is a Person, the Son of God. Eternal life is not some abstract commodity handed to the believing sinner on a golden platter. It is a divine Person who comes to abide within the believer's heart in order to live His life in and through him. Christian ethics have their place, but let us be ever conscious of our Lord's presence in our hearts, yielding to the Holy Spirit for His ministry of manifesting the Lord Jesus in and through us, keeping our eyes on Him. Christianity is a Person within a person, living His life through that person.

July, 1940

LIMITATIONS

We only see a little of the ocean,
A few miles distance from the rocky shore;
But, oh! out there beyond—beyond the eye's horizon
There's more—there's more!

We only see a little of God's loving,
A few rich treasures from His mighty store;
But, oh! out there beyond—beyond the life's horizon
There's more—there's more!
—Origin Unknown.

Between the great things we cannot do and the small things we will not do, the danger is that we shall do nothing.—Monod.

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CHURCH MEMBERS AND AUTO-MOBILES

The Church as an institution is divine, but it is made up of human beings with many weaknesses and frailties. The Word tells us we have "this treasure in earthen vessels." Christ chooses to use in the extension of His kingdom human agencies, and these are far from being perfect. It is indeed surprising that God can accomplish so much with the crude, dull and imperfect tools with which He works. Whenever you are tempted to criticize the church, remember the fault is not with the treasure but in the vessel. The principles and teachings of Christianity are perfect. No religion even approaches the heights of Christian doctrine and ethics. The difficulty arises in the application of these ideals as they are carried out, in and through the church. The plans are perfect, but the workmen many times blunder and stumble.

The automobile presents an interesting illustration of the various kinds of human agencies which operate in the maintenance and extension of the church. First we find the church member who, like the auto, must be cranked every time he runs. We remember the old days when the automobile had to be cranked. There are certain members of the church to whom the pastor must give much attention. It means continual calling to keep them regular at divine services. They have never grown beyond the nursing stage, and are still drinking milk instead of eating the solid food of the Word.

Again, there are certain church members who work by spurts and starts. At times they are very enthusiastic and at other times it seems that their religious fervor has completely died out. We have known members who at times would be very faithful, ready and willing to do or give anything for the work of the kingdom, and then all of a sudden lose their enthusiasm. Then again they may be revived and assume an active role for a season.

Then there is the church member who makes lots of fuss and does little pulling. In the early days automobiles would make plenty of noise but had little pulling power. I remember my first automobile, a one-cylinder Reo, which made so much noise that it could be heard for half a mile, and yet it had little power. Some Christians are always telling how the work should be accomplished, but are unwilling to get in the harness and help pull the load. They sing lustily, "Work for the Night is Coming," but let somebody else do the work. They cry, "Stand Up, Stand Up for Jesus," but they choose to recline in an easy chair and let someone else do the standing. They sing, "Onward, Christian Soldiers," and "Am I a Soldier of the Cross?" but instead of leading the charge they sound a retreat. When Paul speaks about the Christian armor he does not mention anything as a protection for the back. The Christian is never to turn his back to the enemy, but must fight like a hero.

Some Christians are like the automobile whose power goes out the exhaust pipe. There are plenty of external mani-

festations and vociferous demonstrations, but in the performance of the ordinary duties which make a church grow, all the power is exhausted in fuss and noise.

Some Christians, like cars, must be overhauled every so often. It takes an annual revival or some Easter or Christmas experience to warm them up. They operate for a while, but soon lapse into a state of indifference.

Then some Christians are always getting stuck in the mud. Their faith is not sufficient to drive them over the sloughs of trials and tribulations. Every mud hole along the way draws them in, and there they stick until someone pulls them out.—Charles F. Sheriff, in *The Lutheran*.

(To be concluded)

SAINTS IN THE WRONG PLACES

1. Elijah—discouraged under a juniper tree (I Kings 17).
2. Jonah—sleeping when men were perishing (Jonah 1).
3. Young Prophet—deceived because he was disobedient (I Kings 13).
4. Lot—an ineffective witness because of wrong conduct (Gen. 19).
5. David—a lazy saint, falls into the Devil's trap (II Sam. 11).
6. Peter—catches nothing when he fishes without Christ (John 21).
7. Abraham—backslides, and tells a lie in Egypt (Gen. 12).—J. Brown, in *The Believer's Magazine*.

SEVEN MOUNTAINTOP EXPERIENCES

1. Ararat—The Mount of Promise (Gen. 8:4).
2. Sinai—The Mount of the Law (Exod. 19, 20).
3. Moriah—The Mount of Jehovah (Gen. 22:1-19).
4. Carmel—The Mount of Decision (I Kings 18:21).
5. Hermon—The Mount of Transfiguration (Matt. 17:1-8).
6. Calvary—The Hill of Atonement (Luke 23:33).
7. Olivet—The Mount of Power (Acts 1:8-12).—Will H. Muston, in *The Expositor*.

THE PREACHERS' "JUST AMONG OURSELVES"

A Symposium VI

A minister, with a gift of eloquence, writes: "How do I make sermons? I don't make them; they make themselves: I observe, talk, read, listen, think and dream. Somewhere along the way I get a glimpse of an old truth from a new point of view and in a new setting, so that it becomes absorbingly interesting to me. Almost instantly all I know about that subject organizes itself around the central idea and I only have to whip the material into a little more orderly and symmetrical shape to be ready for the pulpit. Sometimes this is the work of a few minutes, sometimes I mull over it for days at odd times as I am riding in cars or composing myself for sleep, and my mind, being magnetized, draws to itself materials and illustrations in a half-conscious way."

Evangelistic and Bible Conference Fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Evangelists and Christian workers whose reports appear in this department may be addressed through the MOODY MONTHLY office.—Editors.

An interesting work of evangelism is being carried on by the Christian Transportation Men's Fellowship in the Chicago area. Meetings are held twice a month in the private dining rooms of the Union Station. The men meet for prayer and fellowship, after which supper is served. This is followed by evangelistic meetings in the churches and missions. The purpose of the organization is to encourage each other in Christian fellowship, and to co-operate in winning others to our Lord and Saviour Jesus Christ.

The Eighth Annual Conference on Practical Evangelism of the Christian Business Men's Committee of Chicago, will be held August 4-11 at Cedar Lake, Ind. The conference will be confined to the "how and why" of evangelism in its various aspects, such as personal work, tract distribution, gospel teams, open air meetings, jail and hospital work, child evangelism, and other phases of the business of soul-winning. William McCarrell, of Cicero, Ill., and H. H. Drake, of Terre Haute, Ind., will be the principal speakers. Groups of active Christians engaged in getting out the gospel, will tell of their methods and experiences. The musical program will be under the direction of Herbert P. Suden.

That evangelists make good pastors is proved again by the experience of the First Baptist Church, Lake Charles, La., according to the church clerk, Will Prentice. Since 1937, this church, established in 1857, has been under the leadership of Dr. Harry McCormick Lintz, evangelist for nine years with the Moody Bible Institute. In thirty months the church has been privileged to witness a remarkable work of the Holy Spirit. First, in the uniting of a divided and apathetic people to call this evangelist as pastor, then the uniting of pastor and people in prayer, gifts and soul-winning. In this comparatively short period there is not only beautiful harmony, a remodeled church, but an addition of 725 members, making a total membership of 1,150 serving the Lord with gladness.

Word has come of the successful work of Dr. Norman B. Harrison in his six months tour of the Western States. Campaigns were held in South Dakota, Canada, Colorado, Oregon, Washington, Arizona, Montana, and Texas.



The Gideons, Christian Commercial Men's Association, will hold their forty-first international convention in Hollywood-Los Angeles, July 25-28. The theme of the convention is "Jesus Saves," and a keynote of revival is to be sounded throughout its proceedings. The climax will be a great mass meeting of approximately 30,000 people in the Hollywood Bowl, on Sunday afternoon, July 28, with the largest Bible display of all time. A hundred great billboards will announce the gathering.

Many young people dedicated their lives to the Lord's work in a series conducted in the Methodist Church, Pickford, Mich., by L. C. Robie. Good crowds attended each session and many were won for Christ. The altar was filled twice at the last service. The pastor is William Combellack.

During the last two weeks of April and the first two weeks of May, Hyman Appelman conducted revivals in the First Baptist Church, East Point, Ga., and the Curtis Church, Augusta, Ga. There were more than 302 additions to the First Baptist Church, and 237 conversions and additions to the Curtis Church. Dr. W. A. Duncan is pastor of the First Baptist Church.

A two weeks campaign was held in the Buchanan Street Baptist Church, Amarillo, Tex., in which the pastor, J. C. Sisemore, did the preaching. He was assisted by John T. Sisemore, educational director, who had charge of the music. All sermons were from the book of Romans. Hundreds of copies were given to those

agreeing to read them. The results were gratifying. The church was revived, and more than 70 souls were saved and some outstanding restorations were witnessed.

The Court Street Baptist Church of Port Huron, Mich., and the Southfield Presbyterian Church of Detroit, were the scenes of recent meetings led by Mr. and Mrs. O. W. Stucky. In these combined services the Lord blessed in many definite conversions in addition to those who came forward for restoration and consecration. A total of 10,179 Bible chapters were reported read, and 131 signed the Bible reading covenant card.

In April, Mr. and Mrs. C. Weston Sanders spent three weeks with C. W. Martin, of Bluford, Ill. Mr. Sanders writes: "The Lord gave us a good revival and many souls were saved." Their next meeting was in the First Baptist Church of Clinton, Ill., of which Dr. L. C. Taylor is pastor. There were more than 47 conversions in the three weeks' effort, with 33 additions to the church. Mrs. Sanders' ministry in music, as well as the work of the evangelist, was especially praised in the church bulletin.

The Erieside Conference near Willoughby, Ohio, will begin its thirty-second season July 19 with a ten day Bible conference, under the direction of Dr. Herbert Mackenzie. The speakers will include Dr. V. Rayman Edman, Wheaton, Ill.; Dr. Henry Ostrom, Chicago; Jack Mitchell, Portland, Ore.; Dr. Northcote Deck, Australia; Dr. Herbert W. Bieber, Bala-Cynwyd, Pa., and three outstanding speakers from England. The conference

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will conclude with a missionary rally on July 28. The following week will be devoted to a boys' and young men's conference directed by Dr. P. W. DuBose, of Orlando, Fla. The Business Women's conference will be held over Labor Day week-end. It is the desire of the management that all who come may not only be built up in their faith, but strengthened physically and mentally as they spend their holidays at Erieside.

"A revived church, a fine spirit, and 23 souls saved," was the comment of F. D. Hague, pastor of the Baptist Church, Onsted, Mich., at the close of a meeting in which he was assisted by Mr. and Mrs. Paul White. The Whites also assisted in a series in the Grove Avenue Baptist Church of Racine, Wis., W. H. Carvin, pastor. H. O. VanGuilder was the evangelist.

Robert J. Kees conducted a series in the City Rescue Mission, Dayton, Ohio. The results were seen in the souls saved and the revival spirit of Christians. An outstanding feature was the music. Mr. Kees played on the marimba and piano-acordion, and a large young people's chorus contributed greatly to the services. Peter Quartel is superintendent of the mission.

Mr. and Mrs. B. M. Rollins report a successful revival in the Church of the Brethren, Dayton, Ohio. The average attendance was 270. Thirty-one were added to the church by baptism, while others waited to be received at a later date.

A union campaign of the Methodist, Baptist, and Presbyterian churches of Fairmount, Ill., was led by the Edward VanderJagt Party. There were 84 who professed conversion, and many reconsecrations were noted. One of the outstanding events of the campaign was that the entire faculty of the public school came to the altar to accept Christ as Saviour and one for assurance and public confession.

The Toledo (Ohio) Gospel Tabernacle choir of 80 voices and the 40 piece band greatly assisted in the recent meeting conducted by John Carrara. From the opening night God blessed in the salvation of souls. Large crowds attended, and the ushers reported to Louis Ziemer, the pastor, that many were turned away from the last service. Mr. Carrara went to the Wayne (Mich.) Gospel Tabernacle for one week following the Toledo meeting. The attendance was good and many were won to the Lord. Mr. Carrara addressed

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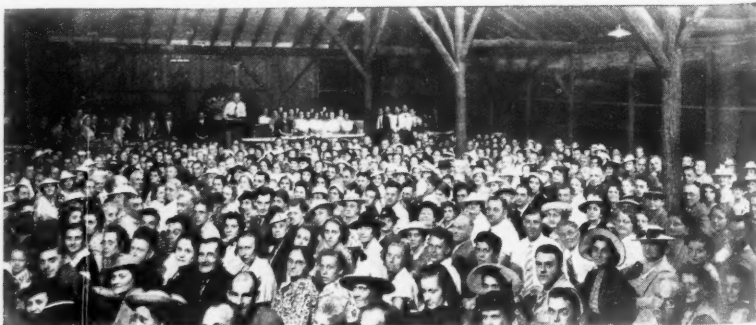
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the Ford workers in the trade school in Fort Dearborn. Harrold May is pastor of the Wayne Tabernacle.

Christopher J. Balfe addressed the Sunday School of Grace Missionary Church of Zion, Ill., on crime prevention, and also brought the message at the eleven o'clock hour. The Sunday School has 400 members.

A special meeting in the United Brethren Church in Vinton, Iowa, which closed Sunday, June 2, with an all day service, resulted in 20 conversions, most of the converts uniting with the church. Children's meetings were held and great good accomplished in the homes of the children. Sylvester Sanford was the evangelist.



● Meeting in the summer pavilion of the Hawthorne Gospel Church, Hawthorne, N. J. Those on the platform include Mr. Skivington, of the Inland South America Missionary Union; DeLoss Scott, evangelist; Hermann G. Braunlin, pastor. Dr. E. J. Pace is at the pulpit.

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Monthly

A. R. Longman, Bible teacher, was with the Calvary Independent Church, Minot, N.D., in May. The Lord richly blessed the teaching of His Word. In Robbinsdale Bible Church, Robbinsdale, Minn., there was a blessed time spent in a special series. Mr. Longman next went to the Swedish Lutheran Church, Bayfield, Wis., where Bible charts, stereopticon views and illustrated songs augmented the teaching program.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Henry Ostrom had a very successful week, May 12-19, in the Radio Chapel, Mason City, Iowa. Carl Sentman, the pastor, expressed his earnest desire that Dr. Ostrom could be with them again soon.

The Sunshine Gospel Trio gave April 28-May 5 to work with D. C. Wilcox, Church of the Open Door, Milwaukee, Wis. Six professed conversion. The trio also held services May 6 and 7 in the Evangelical Church, Port Washington, Wis., W. Zellner, pastor; May 12, in the Northwest Gospel Tabernacle, Chicago, Elden Farrar, pastor; May 15, in the Forest Park (Ill.) German Baptist Church, Theodore Dons, pastor; May 19, in the First German Baptist Church, Chicago, John Schmidt, pastor; May 19, in the Galilee Baptist Church, Chicago, W. J. Fox, pastor; May 20 and 21, in the First Baptist Church, Niles, Mich., F. W. Johnston, pastor; May 23 and 24, in the Community Church, Bertrand, Mich., J. W. Hyink, pastor; May 26, in the Poplar Street Baptist Church, Michigan City, Ind., Carl Brown, pastor.

C. B. Nordland was the preacher, May 26, at the Edgewater Baptist Church, Chicago, H. A. Hermansen, pastor, and on June 2, he spoke at the Elim Evangelical Free Church, Chicago.

M. A. Darroch addressed the Young People's Rally held May 11, in the Summit (Ill.) Congregational Church, J. R. Stephenson, pastor; and the young people's meeting, May 12, in the Judson Baptist Church, Chicago, Paul Allen, pastor. He was preacher May 19 in the Burton Avenue Baptist Church, Waterloo, Iowa, and he gave Sunday, May 5, to the First Baptist Church of Tiskilwa, Ill., J. W. Johnson, pastor.

FUTURE ENGAGEMENTS

Harry O. Anderson—July 14-21, Mt. Hermon, Calif.; July 31-Aug. 12, Oceanside, Calif.
Gerald E. Bonney, "The Bonney Workers"—June 23-July 5, Buckfield, Me.; July 7-19, Lincolnville, Me.; July 21-Aug. 2, Damariscotta, Me.; Aug. 4-16, Danforth, Me.; Aug. 18-30, Garland, Me.
John Carrara—June 23-July 7, York, Pa.; July 14-28, Lorrain, Ohio; July 29-Aug. 3, Lake Mohawk, N.J.; Aug. 5-25, Detroit, Mich.
John Raymond Hand—July 1-21, Laurel Forks, Va.; July 23-30, Philadelphia, Pa.
Norman B. Harrison—July 14-21, Brushton, N.Y.; July 22-28, Hawthorne, N.J.; July 30-Aug. 3, Montrose, Pa.; Aug. 3-10, Ocean City and Atlantic City, N.J.; Aug. 11-16, Philadelphia, Pa.; Aug. 18-25, Homer, N.Y.; Aug. 26-Sept. 2, Ebenezer, N.Y.
Carl C. Harwood—July, August, September, Jewish evangelism.
Robert J. Kees—June 11-July 7, Clear Lake, Wis.; July 9-Aug. 4, Waupaca, Wis.
Herbert Lockyer—July 7-14, Tyrone, Pa.; July 21-26, Ocean City, N.J.; July 28-Aug. 3, Scanadaga Bible Conference; Aug. 4-11, Central New York Bible Conference; Aug. 18-25, Cedar Lake, Ind.

July, 1940

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B. M. Rollins—July 1-14, Custer, Mich.; July 15-28, Clay City, Ind.; July 29-Aug. 11, Lafayette, Ind.; Aug. 12-25, Washington, Kan.; Aug. 26-Sept. 8, Burr Oak, Kan.
Sylvester Sanford—June 17-July 7, Champion, Neb.; July 8-21, Joslin, Ill.; July 23-Aug. 4, Good Hope, Ill.; Aug. 6-18, Morrell, Iowa; Aug. 19-Sept. 1, Versailles, Iowa.
O. W. Stucky—July 28-Aug. 11, Benkelman, Neb.; Aug. 13-25, Lorrain, Ohio.
Edward Vanderjagt—July 1-6, Buffalo, Minn.; July 7-28, Minneapolis, Minn.; Aug. 11-Sept. 8, Grand Rapids, Mich.
Michael Walsh—July 2-21, Philadelphia, Pa.; Aug. 6-Sept. 1, Huntington, W. Va.
Anthony Zeoli—July, Hollywood, Calif.; Aug. 4-25, San Francisco, Calif.

FORTHCOMING CONFERENCES

Barrington Park Camp Meeting (Barrington, Ill.): July 15-20.
Bay Beach Conference (Beesley's Point, N.J.): July 3-Sept. 6.
Ben Lippen Bible Conferences (near Asheville, N.C.): General and Young People's Conference, July 29-Aug. 4; Ministers and Christian Workers, Aug. 6-11; Bible and Christian Life Conference, Aug. 17-25.
Berks Bible Fellowship (Monterey, Mass.): July and August.
Bethanna Bible and Missionary Conferences (Southampton, Pa.): June 15-28; June 29-July 7; July 13-21; July 27-Aug. 4; Aug. 10-18; Aug. 24-Sept. 2.
Bethany Camp (Winona Lake, Ind.): July 20-Aug. 24.
Beulah Beach (Ohio) Bible Conference: Aug. 2-11.
Bible Camp (Cooperstown, N.D.): Bible Conference, June 12-July 4.
Big Bear Bible Conference (near Pine Knot, Calif.): June 16-Sept. 2.
Boardwalk Bible Conferences: Atlantic City, N.J., July 21-Aug. 25; Ocean City, N.J., July 14-Aug. 18; Wildwood, N.J., July 24-31; Aug. 7-14.
Canadian Keswick Conference: June 22-Sept. 15 (continuously).
Cedar Lake (Ind.) Conferences: Christian Reformed Church, July 1-7; Girls Camp, July 7-17; General Conference, July 17-21; Fundamental Young People's Fellowship, July 21-28; Evangelical Free Church (Ill.), July 28-Aug. 4; Christian Business Men's Committee, Aug. 4-11; Boys Camp, Aug. 11-18; a week with Dr. Herbert Lockyer and Herbert Lockyer, Jr., Aug. 18-25; National Independent Fundamental Churches of America, Aug. 26-Sept. 2.
Central New York Conferences (Homer, N.Y.): Young People's Conference, July 26-Aug. 2; General Bible Conference, Aug. 3-25.
Central Pennsylvania Bible Conference (Lake-mont Park, Altoona, Pa.): July 30-Aug. 7.

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Denver (Colo.) Bible Institute Summer Conferences: Christian Conquerors Youth Conference, near Pinecliff, Colo., Aug. 3-11; Bible Conference, Aug. 14-25.

Erieside Bible Conference (Willowick, Ohio): Junior Girls' Camp, June 22-29; Senior Girls' Camp, July 3-13; General Conference, July 19-28; Boys and Young Men's Conference, July 30-Aug. 8; Business Women's Labor Day Conference, Aug. 31-Sept. 2.

Fairhaven Bible Conference (Fairhaven, N.Y.): Aug. 4-11.

Findley Lake (N.Y.) Bible Conferences: Young People's Conference, July 12-14; General Conference and Training School, July 15-26.

"Gitche-Gumee" Bible Conference (Eagle River, Mich.): Aug. 4-18.

Greenwood Hills Bible Conference (Fayetteville, Pa.): July 20-Aug. 4.

Grove City (Pa.) Bible School: July 28-Aug. 3.

Gull Lake (Mich.) Bible Conferences: General Conference, July 1-6; July 6-12; Young People's Conference, July 13-20; July 20-27; General Conferences, July 27-Aug. 18.

Hephzibah Heights (Monterey, Mass.): June 15-Sept. 2.

Kanawha Valley Bible Conference (Charleston, W.Va.): July 7-21.

Keewahdin Bible Conference (Port Huron, Mich.): June 30-Sept. 2.

Lake Huron Bible Conference (Sanilac County Park, Mich.): Aug. 4-13.

Lakeside Bible Conference (Lakeside, Ohio): July 2-Aug. 28.

Lake Odessa (Mich.) Bible Conference: July 3-14.

Lake Superior Bible Conference (Eagle River, Mich.): Young People's Camp, Aug. 4-18.

"Maranatha" Conferences (formerly Lake Harbor Bible Conference), Muskegon, Mich.: General Conference, July 1-7; Mission Week, July 8-14; "In-higan," July 15-21; Music Week, July 22-28; College Week, July 29-Aug. 4; "In-higan," Aug. 5-11; Christian Workers Week, Aug. 12-18; Aug. 19-25; General Conference, Aug. 26-Sept. 2.

Massanette Springs Summer Bible Conference Encampment (Harrisonburg, Va.): Presbyterian Young People's Conference, June 27-July 3.

Medicine Lake Bible Camp (near Minneapolis, Minn.): July 29-Aug. 11; Northwestern Bible Conference, Aug. 12-26.

Mission Farms Conferences (Medicine Lake, Minn.): Red Rock Camp Meeting, June 25-July 7; Christian and Missionary Alliance, July 8-14; Norwegian Lutheran Missionary Camp, July 15-21; Lutheran Deeper Life Conference, July 22-28; Medicine Lake Bible Camp, July 29-Aug. 11; Northwestern Bible Conference, Aug. 12-26; Lutheran Junior and Young People's Retreat, Aug. 26-Sept. 2.

Montreat (N.C.) Summer Conference: Aug. 15-25.

Montrose (Pa.) Bible Conferences: Young People's Conference, July 1-14; Ministerial Institute, July 15-25; General Conference, July 26-Aug. 11; Biblical Research Society's Conference, Aug. 12-18.

Moravian Young People's Conferences: Lake Chetek, June 24-July 1; Gull Lake, Alta, Canada, July 2-7; Camp Clifton, Celina, Ohio, July 8-13; Linden Hall, Lititz, Pa., July 15-21; Camp Haines, King, N.C., Aug. 20-25.

Mt. Hermon (Calif.) Conferences: June 14-Sept. 2. New England Fellowship Summer Conference (Rumney, N.H.): Institute for Church Leadership, July 1-12; American S. S. Union Camp, July 13-19; Young People's Conference, July 20-26; Business and Professional Men's Conference, July 27-28; Pastors' Conference, July 29-Aug. 2; Women's Conference, Aug. 3-9; General Conferences, Aug. 10-Sept. 2.

Niagara Bible Conference (Olcott, N.Y.): Girls Camp, June 27-July 3; Missionary Conference, July 7-14; Young People's Conference, July 15-21; Boys Camp, July 23-31; General Conference, Aug. 4-18.

Odosagih Bible Conferences (Machias, N.Y.): Young People's Conference, June 30-July 7; Girls Camp, July 9-18; General Conference, July 28-Aug. 11; Boys Camp, Aug. 12-22.

Old Orchard (Me.) Convention of the Christian and Missionary Alliance: Aug. 2-11.

Ontario Bible Conference (Fairhaven, N.Y.): Aug. 4-11.

Ozark Bible Conference (Mt. Nebo near Fort Smith, Ark.): June 28-July 7.

Peniel Bible Conference (Lake Luzerne, N.Y.): June 29-Aug. 26.

Pinebrook Bible Conference (near E. Stroudsburg, Pa.): June 22-Sept. 2 (continuous).

Providence Bible Institute Conferences (Middleboro, Mass.): July 4-7; Young People's Conference (Providence, R.I.), Aug. 30-Sept. 2.

Red Feather Lakes (Colo.) Bible Conference: July 15-21.

Saginaw Bay Bible Conferences (Sebewaing, Mich.): July 8-14; July 15-22.

Southwest Bible and Missionary Conference (Flagstaff, Ariz.): Young People's Conference, July 29-Aug. 4; General Conference, Aug. 6-18.

Stony Brook (L.I., N.Y.) Gatherings: Lutheran Young People's Conference, June 28-July 6; New York District Epworth League Summer Institute, July 6-13; Interdenominational Young People's Conference, July 13-20; General Bible Conference, July 27-Aug. 10; Believers' Bible Conference, Aug. 17-Sept. 2.

Sunrise Mountain Bible Conference (Silver Bay, N.Y.): July 1-Sept. 2 (continuous).

Victorious Life Conferences (Kewick Grove, N.J.): General Conferences, July 3-4; July 20-28; Ministers' Conference, July 29-Aug. 1; Young Peo-

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ple's Conferences, July 6-14; Aug. 3-11; General Conference, Aug. 17-25; Labor Day, Aug. 30-Sept. 2. Western Pennsylvania Bible Conferences (Slippery Rock, Pa.): June 25-July 2. Winona Lake (Ind.) Bible Conference: Girls' Camp, July 13-20; Young People's Camp, July 20-Aug. 24; Prophetic Conference, Aug. 4-10; Assembly, Aug. 11-25; Camp Meeting, Aug. 26-Sept. 1.



Stand Together as Americans!

(Continued from page 594)

of Almighty God in the firm and sure belief that right makes might, that God is not on the side with the largest forces, but always on the side of right. And with these deep convictions, we shall wait and watch and pray, assured of this one great fact, that the flag of Washington and Bunker Hill, of Lincoln and Gettysburg, of Dewey and Manila, of Pershing and the Marne,

"In triumph shall wave
O'er the land of the free, and the
home of the brave."



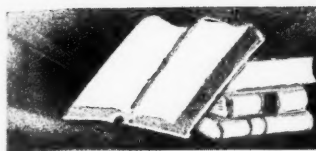
Prophetic Doctrine and Practical Duty

(Continued from page 599)

the saints standing in the corners." "Good!" he replied, "we'll melt down the saints and put them into circulation!" Certainly today the need of the hour is that the saints be melted down in revival fires and put into circulation winning the lost.

God help us to combine prophetic doctrine with practical duty! "Seeing then that all these things shall be dissolved, what manner of persons ought we to be, prepared and expectant, purified and separated, at peace among ourselves, hastening His coming as we witness and work and win.

Moody Monthly



Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

Lessons from Leviticus, by W. G. Heslop, D.D.

This book from the fertile pen of this well known writer will help many to appreciate and understand better the book of Leviticus, which, more than any other, contains the very words of the living God, and which is so full of types of the glories of the person and work of Christ.

128 pages. 5¼ x 7¼ inches. Baker's Book Store, Grand Rapids. \$1.00. M.I.R.

Old Testament Types of New Testament Christians, by Basil Holt.

Professor Holt has reissued in booklet form his edifying messages given in 1939 at Winona Lake. Many who heard them will want them in print, and the many more who have not heard them will find in these pages much scriptural and spiritual help and food.

34 pages. 5¼ x 7¼ inches. Zondervan Publishing House, Grand Rapids. 25 cents. M.I.R.

Always Love, by Muriel Collins.

The story of *Mr. Sundial*, previously reviewed, finds its happy completion in this novel in which the childhood friendship of Fay and Rory culminates in a life partnership. The path of a Christian is emphasized through Fay's unwavering faith, and she remains devoted to the old sundial and its motto, "Light and shadow by turns, but always love." Both Rory and the girl who nearly wrecked the friendship between him and Fay, find the Saviour. The plot is not new, and the style far from literary, but many adolescents will profit from reading the simple tale.

286 pages. 4½ x 7 inches. Pickering & Inglis, London. \$1.00. L.E.L.

On Silver Creek Knob, by Brenda Cannon.

Young people will enjoy the adventures of the Jolly J's, two brothers and their sister, as they go far up into the mountains for the summer. Their earnest Christian life and testimony win to Christ the "bootlegging" mountain neighbors, and the Sunday School in their log cabin brings salvation to the mountain children.

123 pages. 4½ x 6¾ inches. The Bible Institute Colportage Association, Chicago. 20 cents. L.E.L.

Elkanah and Mary Walker, by Clifford Merrill Drury, Ph.D.

A charming and informative story of pioneer missionary work among the Spokane Indians in the Oregon country in the early 1800's. Carefully documented and drawn from personal diaries and missionary correspondence, this book reveals the hardships of early American missions and the godly zeal of the missionaries. It is a historical account of real merit and permanent value.

283 pages. 6 x 9 inches. The Caxton Printers, Caldwell, Idaho. \$3.00. H.L.L.

CORRECTION

A Changed Exchange Broker, by K. S. Lee.

This book was reviewed in our June issue, but through an error the wrong publishing house was named. It may be secured from the World Wide Prayer and Missionary Union, 4714 N. Spaulding Ave., Chicago.

William Tyndale, the Translator of the English Bible, by William Dallmann.

This is the fourth edition, revised, of this brief history of a great English scholar. "Eighty per cent of Tyndale has been retained in the Old Testament and 90 per cent in the New, and in spite of many revisions almost every sentence is substantially the same as Tyndale wrote it. No greater tribute could be paid to his industry, scholarship, and genius." The book contains twenty-two illustrations.

84 pages. 4 x 6 inches. Concordia Publishing House, St. Louis. 25 cents. E.S.M.

A Manifesto of Christian Youth, by Dan Gilbert.

It is our belief that this is one of the most important compilations of facts concerning modern youth movements which has appeared in recent years. If sincere young people will read it carefully, they will be spared much confusion of thought. The author has not forgotten to present the remedy as well as the diagnosis. The person and work of Christ are throughout emphasized clearly and scripturally. It is our hope that this book will have a large reading, not only in this country, but in other lands as well.

138 pages. 5½ x 7½ inches. The Danielle Publishers, San Diego. \$1.00. W.P.L.

The Greatest Manual on Holy Living in Existence, by Adrian T. June, D.D.

An exposition of any part of the epistle to the Colossians is always a welcome addition to such studies already extant. This booklet confines itself to a treatment of the first portion of the third chapter. In addition to a verse by verse exposition, it contains a fitting application under three major divisions: The Indwelling of the Word, The Outgoing of the Word, and The Heart Expression of the Word.

32 pages. 5¼ x 7½ inches. Zondervan Publishing House, Grand Rapids. 35 cents. C.B.N.

Heart Throbs from the Heart of the Bible, by Roy M. Allison.

The author, out of a life of rich experience as a missionary in China, has given us this volume while on furlough. These heart throbs from the very center of the Bible are an introduction to the book of Psalms. From the depths of the human heart, we feel new life in confession, prayer, petition, praise, thanksgiving, dedication, intercession, and meditation. In this small compass we are given help for our own personal lives so that we can better spend and be spent for others.

64 pages. 5¼ x 7¼ inches. Zondervan Publishing House, Grand Rapids. 25 cents. G.S.M.C.

Keys to the Right Use of the Bible, by E. Adams.

Although this work is a brief one, it is a most valuable one. In a comparatively few pages, the author has furnished the guide posts to an intelligent and interesting study of the Word of God. He mentions seven keys, the geographical, social life, historical, language, dispensational, right selection and balance, and devotional. There is only one criticism which the reviewer would find, and that is with the statement, "The God-given law can be divided into three parts: the civil law, the ceremonial law, and the moral law." It is our belief that this distinction is an extra-biblical one, and adds to confusion concerning the law.

40 pages. 4 x 6¼ inches. Author, 24 Boscastle Road, London, N.W. 5. W.P.L.

Genesis and Science, by Harold W. Clark, M.A.

The professor of biology of the Pacific Union College of Angwin, Calif., has given us this interesting brochure on the early chapters of Genesis. We are glad to be in full agreement with his opposition to evolution, and to find that he is in full accord with the Bible statements as to the beginning of things. However, we feel that as a scientist he should have recognized the fact that all the geological changes could not have been occasioned by the deluge and that only in so far as we accept the Bible statement of another cataclysm in the opening verses of Genesis can our deductions be true to both science and Scripture.

37 pages. 5¼ x 7¼ inches. Pacific Union College Press, Angwin, Calif. 15 cents. C.H.B.

Atonement and "the Atonement," by John Tallmadge Bergen.

An address presented here in booklet form, sounding forth a plea for teaching and preaching the evangelistic message of the atonement as a substitutionary sacrifice of Christ in behalf of a fallen, sin-cursed world. Clearly and concisely stated.

25 pages. 4¾ x 7¼ inches. Fleming H. Revell Company, New York. E.S.M.

Why Worry? by William G. Studer, Th.D.

An excellent little treatise on the evil of worry with emphasis on its antidote—prayer of thanksgiving. "Worry is a true sign that the Christian is not up-to-date in his prayer life. Prayerlessness breeds worry. Little prayer, much worry; much prayer, no worry!" "If you are resting in the Lord, you cannot worry!" Written by a successful pastor and popular radio minister. We need such messages over the air, from the pulpit, and in literature.

29 pages. 5½ x 7¼ inches. Zondervan Publishing House, Grand Rapids. 25 cents. E.S.M.

The Bright Side of Death, by A. C. Dixon.

We have back again in print an excellent little book to give comfort to those who sorrow for their loved ones who have gone to be with Christ, and to give assurance and peace to all the faithful ones who look forward to the hour when they themselves will fall asleep in Jesus, if the Lord tarries. The book was written by a noted pastor, a great man of God.

61 pages. 4¼ x 6 inches. John Young, Binghamton, N.Y. 25 cents. E.S.M.

The King's Scouts, by Harvey H. Bowers.

Boys have always shown a keen interest in scouting, and while this movement has had the support of the Church, in recent years the religious emphasis has suffered, as it has with the Y. M. C. A. The author has revised the program to give a larger place for scouting in the field of religion. His plan is to divide the work into three degrees which are progressing and unfolding in nature.

First we have the Service Scouts, then the Master Scouts, and finally the King Scouts. Each degree in turn is divided into three progressive stages: physical, mental, and spiritual.

There are twenty-seven complete lessons, covering twenty-seven regular meetings, which can be expanded to cover a year or more of work.

31 pages. 5¼ x 8¼ inches. Author, 1617 Ida St., Wichita. \$1.00. C.H.B.

THE CHURCH AT WORK

by Clarence H. Benson

Based upon successful experience, this is a book that is helpful and direct to the point. All phases of church work are covered systematically and sensibly.

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Union Bible Seminary, Dept. 544, Westfield, Ind.

Daniel's Prophetic Image and the Stone That Smote It, by A. Simms.

The fact that this is a fourth edition bespeaks the demand for this little book. It rightly points out that "the Stone cut out without hands" is Christ in His coming in manifested power and glory, and not the gospel, Christianity, or the Church. It is here where postmillennialists and pre part company. However, the author seems, in the judgment of the reviewer, to be too anxious to fit the prophecy concerning the ten toes of the image into present conditions within the frontiers of the Roman empire. That the overturnings and changes transpiring before our eyes will eventually lead to such a ten-kingdomed confederacy under the rule of the Beast is clear. But "the time is not yet." And there is another danger. Too much occupation with earthly events may cause the heavenly hope of the Bride of the Lamb to become dim. With these cautions in mind, we heartily commend this book.

42 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. 25 cents. M.I.R.

The Loveliness of Christ, by Edward A. Marshall, D.D., Ph.D.

The author has set himself to an attractive task, to trace the ways of the Lord Jesus while here among men, as far as they are recorded by the four evangelists. He shows us the loveliness of Christ in youth and manhood; among friends and foes; in every relationship which He sustained. He beautified everything He touched, leaving us an example that we should follow His steps. Our Lord seeks followers, and not only admirers. Read this booklet, and get your heart warmed anew toward "the altogether lovely" One!

43 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. 25 cents. M.I.R.

The World Gold of Bible Missions, by I. E. Burkhart.

This excellent handbook is designed as a study text for use in congregations and short-term Bible schools with a view of helping young Christians to appreciate the Bible as a missionary book, and also to create a more genuine interest in the cause of world-wide missions. It presents a well digested outline, just suggestive enough to stimulate the teacher to further amplification. Each of the thirteen chapters contains a syllabus, followed by an average of thirteen pages of supporting text. The questions at the end of each chapter are intended to aid the student in study, and to form the basis of discussion. It is conservatively biblical, finding in the sacred Scriptures the warrant and inspiration for its teaching.

201 pages. 5 1/2 x 7 3/4 inches. Mennonite Publishing House, Scottsdale, Pa. 75 cents. J.R.R.

The Holy Spirit, by J. C. Massee, D.D., LL.D.

An unusually stimulating and helpful volume by one who has enjoyed long and wide experience as pastor, Bible teacher, and evangelist. His name is widely known as one eminently associated with everything that stands for that which is fundamental in faith and practice. In the present volume virtually every aspect of the Holy Spirit's ministry is reverently discussed in a thoroughly sane and scriptural way. The first chapter, entitled "A Word of Caution," is indicative of the character of the whole book, and contains such sound observations as these: "There is no gospel of the Holy Spirit. . . . The ministry of the Spirit is limited to His witness of Christ." "The Holy Spirit is not given in answer to the prayers of men, either before or after Pentecost. . . . That gift is entirely on the initiative of the Lord Jesus." "We may seek power for witnessing and serving, we may ask for His gifts. . . . We shall have for our asking."

The succeeding chapters are full of instruction and inspiration, under such headings as: The Holy Spirit in the Old Testament; In the New Testament; In the Writings of John; In the Writings of Paul; The Holy Spirit and Evangelism; In the Christian Life; At Pentecost; The Gift of Tongues; The Spirit in Us; In the Churches. A most helpful book for both ministers and laymen, one that will lead the reader to know more perfectly the Word of God, and to walk more fully in that newness of life begotten by the indwelling Spirit.

144 pages. 5 x 7 1/2 inches. Fleming H. Revell Company, New York. \$1.25. W.H.H.†

The Conspiracy Against Chastity, by Dan Gilbert and Samuel Saloman.

This is one of those books that deal with subjects which we would all much prefer leaving entirely alone, but which dare not be left alone, because of their insidious, deadly poison. A generation ago there were certain fallen creatures who trafficked in immorality, who, together with their practices, were by common sentiment regarded as belonging to the dregs of social life. Today we have in our midst a well-organized propaganda that seeks to make that same immorality a kind of recognized "normal" for all members of society, men and women, young and old. The cleverly devised propaganda methods they employ, and their degree of success in affecting the thinking of society, is appalling. They are telling the world that the "old" morality, based on the teachings of God's Word, is hopelessly out of date and unscientific. They propose to put both the Bible and its moral standards on the scrap heap. This diabolical thing has a well-organized leadership, and is working through colleges and high schools like a devastating plague. Their poisoned arrows are deliberately aimed at every boy and girl in the land, and few are escaping at least the indirect results. The thing needs to be handled, but with a pair of long-handled tongs. This present volume is the tongs.

158 pages. 5 1/4 x 7 1/2 inches. The Danielle Publishers, San Diego. \$1.50. W.H.H.†

Livingstone, by Canon R. J. Campbell, D.D.

"The wonder of the age!"—so saying shrewd Mrs. Moffat etched with one swift stroke the judgment of her famous son-in-law, which has ever since bitten more deeply into the consciousness of the race. At no time since his death in Central Africa has regard for him been greater than now. The publishers assert that a hundred books have been written about him. The careful reading of this volume, in the light of several others, including Blakie's standard *Personal Life*, makes the reviewer feel that "this is one of the few indispensable; concise, fluent, and historically correct." Illustrated, with map, itineraries, bibliography, and index.

244 pages. 5 x 7 1/2 inches. The Livingstone Press (L.M.S.), London. \$1.00. J.R.R.

†Dr. William H. Hockman.

Palaces of God, by Clark J. Forcey, Th.D.

Thirteen well-written messages centered in the theme that Christians are "the temples of the living God," and, as such, should show forth the power and beauty of the Lord in daily walk and work.

137 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. H.L.L.

Real Discipleship, by T. Howard Crago, L.Th.

This book is what it purports to be, "Studies in Practical Christian Living," by an Australian minister of the gospel. This of itself insures a fresh point of view. Dr. F. W. Boreham has written the Foreword. Although it is loyal to New Testament teaching, it is hard to divine why the author should quote several well-known modernists.

144 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.R.R.

At Trail's End, by Frank T. Cartwright.

Berry McPhail, an unambitious small town youth, is stung into action by Lea Raines' resistance to his shiftlessness, swings out into a wide arch of adventure, and after shipwreck and untold suffering with an older companion hacks his way through a Borneo jungle, and finds asylum and later service in a mission station in charge of a Chinese superintendent. He strikes up a friendship with Ras, a Dyak policeman, visits his home in the jungle, and by his knowledge of chemistry saves the situation for his imperiled friends, whose enemies flee before the frightful apparition which they construct. Lea writes her approval of his course, and he determines to train for missionary service. Hoover, the Christian missionary director, is ordered home to recruit his health, and he unexpectedly smooths the way for Berry to return to America as a traveling companion.

184 pages. 5 1/4 x 7 3/4 inches. Friendship Press, New York. \$1.00. J.R.R.

Lights Aglow, by Lillie A. Faris.

Miss Faris, probably best known for her Standard Bible Story Readers, has for years contributed helps for teachers of small children—simple poetry, patterns for handwork and posters, and ideas for the sand table. This present series of lessons on the life of Christ for the pre-school age grew out of the making of a new set of outline pictures for young children to color. Twenty-seven of the 52 stories pertain to the birth and boyhood of Jesus—the part of His life especially fitted for little folks; this is possible since only brief portions are included for each lesson. The first 18 Christmas stories would be seasonal for the Church School year, but they are followed by simple incidents from Jesus' life, culminating in the Easter stories at the end of the series. The volume is well named, for the warm glow from the author's heart of love for children will surely kindle a brighter light in the teacher's heart.

220 pages. 6 x 8 1/2 inches. Standard Publishing Co., Cincinnati. \$1.50. L.E.L.

The Twelve Apostles, by A. Milton Smith.

An illuminating study of the lives of each of the twelve apostles. The messages were first delivered to the congregation of the author and at their request and encouragement have been prepared for publication. Biographical in form, the studies are supplemented by an examination of related material to the Scripture, including the author's personal observations in Palestine. Full chapters are given to Thomas the Absentee, Nathaniel the Guileless, and Simon the Zealot, the less prominent members of the apostolic group.

172 pages. 5x7 1/2 inches. Fleming H. Revell Company, New York. \$1.50. C.H.B.

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An Outline Study of the Holy Spirit, arranged by Don Carlos Janes.

The writer of this pamphlet gives "a very extensive list of Holy Scripture relating to the important topic of the Holy Spirit, systematically arranged under numerous headings." While the reader may not agree in every detail with the arrangement of the references, or with every conclusion reached, the study of this little booklet is, nevertheless, illuminating and stimulating. Anyone giving due thought or consideration to the great number of references shown on these pages cannot but marvel at the large amount of teaching given in the Bible on this important subject. "One verse in twenty-six in the Bible concerns the work of the Holy Spirit."

20 pages. 5½ x 7¼ inches. Janes Printing Co., Louisville, Ky. For free distribution. E.S.M.

The Lamp of Prophecy, by H. A. Ironside, Litt.D.

Perhaps never before in the history of the Church have world events lent larger encouragement to the study of prophecy. We are glad that one so familiar with the Word of God has added this contribution to the many excellent expositions of Scripture that have already come from his pen. Half of the thirteen chapter titles are put in the form of an interrogation, which is suggestive of the interesting presentation of their contents. Aside from the general topics of unfulfilled prophecy, the reader will be particularly attracted by the topics, "Are the Jews Responsible for the Protocols?" "May We Expect a Great Revival?" and "World-Wide Missions and the Lord's Return."

159 pages. 5½x7½ inches. Zondervan Publishing House, Grand Rapids. \$1.00. C.H.B.

The Exposition of the Revelation of Jesus Christ, by Ella A. Rust, B.D., Th.D.

A verse by verse exposition, together with enlightening citations from other portions of Holy Scripture. By way of commentary, there are copious quotations from such recognized evangelical teachers as Jamieson and Fausset, James M. Gray, J. A. Seiss, Walter Scott, H. A. Ironside, A. C. Gaebeline, Harry Rimmer, C. I. Scofield, and others. It should prove a very helpful volume for either private reading or for assistance in Bible class teaching. It is thoroughly sound, deeply devotional, and breathing an inspiration that will strengthen the hearts of all believers. The Lamb of God, slain from the foundation of the world, is exalted and magnified with true devotion and adoration.

448 pages. 5½ x 7¼ inches. Author, 811-13 St., Worthington, Minn. \$1.75. W.H.H.†

The Menace of the Movies, by I. E. Burkhardt.

Here is a little booklet whose importance is not at all represented by its monetary value, one that should be distributed by the tens of thousands. Every Christian home should possess a copy, read it and circulate it. The demoralizing, debasing influence of the movies is strikingly set forth as evidenced by facts gained from actual surveys made by competent authorities, who not only analyzed the pictures, but also conducted tests of children and young criminals to discover the effects of looking at pictures full of evil suggestions.

31 pages. 4¾ x 6¾ inches. Mennonite Publishing House, Scottsdale, Pa. 5 cents each; \$3.00 per 100. W.H.H.†

Through Blood and Fire in China, by J. Edwin Orr.

The author recently paid an extended visit to China, where he had firsthand contact with people and events intimately connected with the new order (or disorder) of things that constitute extraordinary history in the making. He saw plenty

†Dr. William H. Hockman.

July, 1940

of the war zone, and also that section of extreme west China where the best of the country's resources in men have been congregating and concentrating their efforts to forge a new national life. He was accompanied most of the time by Evangelist Andrew Gih. They seemed to make a good team. This present volume is replete with the telling of just such thrilling experiences as one might expect to have in the course of a few thousand miles' wanderings in China at the present hour. There is much valuable general knowledge about that great perplexing country, all of which makes the travel story unusually captivating. One can really take a very fascinating trip to China by thus going along with Mr. Orr, and at the same time learn something about the kind of Christian testimony being given by the growing native Church.

160 pages. 5 x 7½ inches. Zondervan Publishing House, Grand Rapids. \$1.00. W.H.H.

Stand by for China, by Gordon Poteat.

China is still a land of mystery, and the Chinese quite an unknown people, to all but a few Americans. The population is so vast, and the stream of ancient culture so very different from our own, that the average Westerner just doesn't make an effort to cultivate any degree of acquaintance.

Here is a book that will introduce China to you, a book of very convenient size, written in a charming style, giving a rapid unfolding of the tremendous movement that has taken place there during the past few decades.

Viewed from the missionary aspect, the writer seems to stress the appeal of the idealism of Jesus rather than setting Him forth as the Lamb of God—a Saviour for lost sinners. China needs high idealism, it is true; but infinitely more does she need the gospel of God's grace, through Jesus Christ.

181 pages. 5¼ x 7½ inches. Friendship Press, New York. Cloth, \$1.00; paper, 60 cents. W.H.H.†

Sister Abigail, a Woman Who Believed God, by Edwin D. Monroe and Clara S. Feidler.

This is a pamphlet containing a few paragraphs about the life and the recent homegoing of Abigail Townsend Luffe, founder of the El-Nathan Home. The chapter by Mrs. Feidler is a brief addendum to her 1937, new and enlarged edition of *Sister Abigail*. The booklet contains a short chapter telling of Mrs. Luffe's plans for the continuation of the El-Nathan Home, written by Sister Abigail's successor herself.

24 pages. 4¼ x 6½ inches. Sword and Shield Book Store, Buffalo. 10 cents. E.S.M.

The Story of the Pilgrim Preachers, by John W. Newton.

An inspirational narrative setting forth the experiences and methods employed by the pilgrim preachers in their twenty-four tours throughout Great Britain. Believing that these are days when the gospel must be taken to the people where they are, rather than expecting the people to come to regularly appointed church services, these men have spent several years in this unique and fruitful ministry. To read this story will prove a spiritual tonic to many.

136 pages. 4¾ x 7¼ inches. Pickering and Inglis, Glasgow. 40 cents. W.P.L.

Grace Greater Than Sin, by J. A. Gann, D.D.

A Southern Methodist minister speaks in this book of the blackness of sin, the greatness of God's grace, redemption through the blood, and of Holy Spirit power in the life of both the individual and the Church. The book is well written; the truth is attractively presented and effectively illustrated.

123 pages. 5 x 7½ inches. Zondervan Publishing House, Grand Rapids. \$1.00. H.L.L.

"THE TIME OF JACOB'S TROUBLE"

By Louis S. Bauman

The most commented upon book on the subject of Anti-Semitism, by both Jew and Gentile.

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1,000 Best Bible Verses, by J. B. Smith, D.D.

This is the second edition of what has proved to be a very helpful program of Bible memory work with practical helps for this purpose. Dr. James M. Gray and Dr. W. H. Griffith Thomas highly commended these selections.

128 pages. 4¾ x 6¾ inches. Bible Institute Colportage Association, Chicago. 25 cents. C.H.B.

Gold from the Gospels, by W. G. Heslop, D.D., D.S. Litt.

Those who are familiar with *Gems from Genesis and Diamonds from Daniel* will look forward to this commentary on the Gospel of Matthew. Only the first twenty-four chapters are covered, as it is the purpose of the author to take up the temptations, sorrows, sufferings, death, and resurrection of our Lord in a subsequent exposition, on the Gospel of Mark.

166 pages. 5 x 7½ inches. Baker's Book Store, Grand Rapids. \$1.00. C.H.B.

Lift Your Skyline, by Porter M. Bailes.

This volume of devotional and evangelistic sermons by the pastor of the First Baptist Church of Tyler, Tex., covers a variety of themes, presented in a refreshing and sparkling manner. There is meat here for the seasoned Bible student, encouragement for those who are inclined to doubt and despair, and the good old gospel message for those who need to be saved.

137 pages. 5 x 7½ inches. Zondervan Publishing House, Grand Rapids. \$1.00. W.P.L.

Out of the Wilderness, by John Carrara.

In this book, containing a series of evangelistic sermons, the young Italian evangelist has presented the gospel truths in a clear, simple, and scriptural manner. In the first message, which is the longest of the series, bearing the title "God's Great Church," many of the errors and unscriptural practices of the Roman Catholic Church are named. The author speaks from experience on this subject, for he was brought up in that Church and turned to the ministry of the gospel a few years ago when he saw clearly the finished work of Christ. He speaks of the Roman Catholic system understandingly, lovingly, and without bitterness. It is a very helpful treatise on this much misunderstood subject.

151 pages. 5 x 7½ inches. Zondervan Publishing House, Grand Rapids. \$1.00. W.P.L.

Know Your Bible, by W. Graham Scroggie, D.D.

Those who enjoyed the recent series of Bible studies prepared by Dr. Scroggie for the *MOODY MONTHLY* will be pleased to know that much of this material is now to be released in permanent form. This is the first of two volumes which will survey analytically the whole Bible. The method adopted is to provide a brief introduction to each of the books of the Old Testament, and also to the various groups of books, and then to supply a detailed analysis of each. It is intended that this analytical survey shall be followed by two others, one treating the Bible synthetically, and the other teaching it didactically, the whole to be presented under the caption, "Know Your Bible." Volume I covers the Old Testament. The genius of the author for outlines and his frequent use of alliterations and rhythmic terminology will make their appeal to all who delight to summarize and memorize the content of Scripture. Even in this brief analysis, a subject title is provided for each of the one hundred fifty psalms.

221 pages. 5½x8½ inches. Pickering & Inglis, London. \$2.50. C.H.B.

The Church of England, by Herbert Hensley Henson, D.D.

This venerable institution, national yet representing only a minority of Englishmen, influential yet powerless because without share in the government or liberty under parliamentary control, is not easily explained even by this clear thinker whose courage and independence as Bishop of Durham have long arrested public attention. Tracing from the beginning its varied history and its relations with the changing monarchy, he concludes its "establishment" is now morally indefensible and soon to cease, if not already practically ended, for "the epoch of national churches is closed." Besides, "the dominant type of non-Roman Christianity is not Anglican but Dissenting." He is a modernist and notes the general decay of religious influence throughout western Christianity and the indifference to doctrinal orthodoxy within the Church of England.

His discussion of its problems of administration and finance is interesting, and his estimate of the prospects of reunion as brightest with the Eastern Churches, less hopeful with the dissenters at present, and impossible with the Roman Catholics.

280 pages. 5x8 inches. Macmillan Company, New York. \$2.50. H.E.S.

Calvary, by Robert G. Lee, D.D.

This booklet, though brief, is a gem of spiritual truth, expressed in the fascinating literary style of this southern preacher. There are two addresses reprinted herein, one bearing the title of the book, *Calvary*, and the other, *Such Was Made*. One cannot read these without a new sense of the beauty of the person of Christ and the wonder of His finished work.

22 pages. 5¼x7¾ inches. Zondervan Publishing House, Grand Rapids. W.P.L.

The Church at Work, by Clarence H. Benson.

To begin with, this is a good title—*The Church at Work*. So many churches are not working, and there is such an enormous amount of work to be done. Furthermore, a church will not at all function as it ought to unless there is work done. A Spirit-filled church, a church where the gospel is preached, does not mean that the church can dispense with work—rather otherwise. In all of Paul's epistles we continually come across such words as "work," "labor," "serve," "ministry."

This volume, by the Director of the Christian Education Course of the Moody Bible Institute, and a well known author, was originally published in 1929, and is now in a reprinted edition. This is a practical elementary manual, an excellent guide for ministers and church officers in any denomination or in an independent church, setting forth in clear, concise out-

line form the major spheres of church work and how best this work can be done. The two chapters on the overseers in the church, that is, that body of men to whom is given the oversight of church matters, are, we feel, the best chapters in the book, though they are all helpful.

If every church could do the work here pointed out, of course we would have a revival within a week. The tasks are certainly here clearly set forth, but where are the consecrated ministers in our country who will so labor and preach that these tasks will be accomplished? Mr. Benson frequently speaks of the need for personal evangelism. But what a problem it is to find and train a body of men and women in the church who will consistently and sacrificially carry on a program of personal evangelism. Note these three sentences:

"Each teacher will call upon every scholar in her class."

"Every woman visitor calls on the un-churched families of her (assigned) block."

"Men visitors call on the unreached men of the community."

We must confess that in reading this book the office of "Clerk of Communicants" will be new to almost everyone reading it, but this really should be given some careful consideration. In some places the book should be revised. For instance, we believe that it is no longer true that "banks declare that churches are the safest risks." We believe today that banks are not taking mortgages on church property, as a rule. The bibliography should also be enlarged and brought up-to-date. What a minister should do is take this book out into the country some time, or in some secluded place, even if it has to be a room in his church, when no one is in the building, and read it through at one sitting, and then by prayer and new dedication determine that, by the grace of God, he will plan and labor to bring his own church more truly into such an active, fruitful position as is here so excellently outlined.

164 pages. 5½ x 7½ inches. Bible Institute Colportage Association, Chicago. \$1.25. W.M.S.

The Story of the Lord Jesus, compiled by J. Elwin Wright and Elizabeth M. Evans.

The New England Fellowship with its splendid corps of Christian workers has been successfully reaching the boys and girls with Bible instruction in the rural schools of Maine and Vermont. More than 1,800 children are under regular instruction in three areas. In addition, 100 Christian public school teachers are trained at the conference center at Rumney, N. H., each summer.

To assist these teachers, the president of the New England Fellowship has prepared a textbook of 157 short reading lessons which present a harmony of Christ's life in the Gospels and some selections relating to it from the Psalms and the Epistles. Both Protestant and Catholic leaders have taken an interest in the preparation of this book, which may be regarded as elementary religious education for children who are not receiving Bible instruction elsewhere. We predict for this excellent volume a wide circulation in the constantly increasing Week Day Church Schools of our country.

282 pages. 5¼ x 8 inches. New England Fellowship, Boston. \$1.25. C.H.B.

"Of Such Is the Kingdom," by Esther MacKay.

Donald James MacKay, Jr., was a child of promise. The story of his brief life of seven years is touchingly told by his mother. It contains a real message for parents who are thoughtless and careless about presenting the claims of the Lord Jesus Christ to their children at an early age. This brochure contains not only instruction, but comfort and consolation for those who have been separated from their children during their tender years.

62 pages. 4¼ x 7½ inches. Bible Institute Colportage Association, Chicago. 30 cents. C.H.B.

Christianity Goes to Press, by Edgar J. Goodspeed, D.D.

Dr. Goodspeed is professor emeritus in the University of Chicago Divinity School and noted as an author and Bible translator. This plausible account of the extension of Christianity, especially during the first two centuries, bears a technically misleading title, for printing and presses were unknown till long afterward. But more unfortunately, it shows how far from the Bible a biblical scholar can stray when once adopting a few unsupported assumptions: first, that the Holy Spirit neither inspired its writers to the point of inerrancy, nor guided them to write in harmony with one another; second, that after an interval of nineteen hundred years, advanced scholarship is competent to date and correct their writings and determine what they ought to have said and the limitations of their information; third, that literary forgeries in the composition of God's Word were approved by Him and accorded with the Christian character professed and, in other respects, exemplified by the writers.

115 pages. 5½ x 8 inches. Macmillan Company, New York. \$1.50. H.E.S.

The Church School and Worship, by Irwin G. Paulsen, D.D.

This is a very thorough and practical study of the problem of making worship so real and appealing a feature of Sunday Schools that the pupils will gladly participate in it and naturally continue the practice in adult church life. Although the author at times falls short of adequately stating the evangelical position, he writes in a reverent spirit and suggests many ideas and methods which pastors and superintendents will be eager to try out. Such efforts can hardly fail to improve the spiritual life and interest of the average school. A classified bibliography and questions for further study increase the usefulness of the book.

199 pages. 5 x 7½ inches. Macmillan Company, New York. \$1.75. H.E.S.

We Killed a Bear! by Paul Hutchens.

Mr. Hutchens' second book for children will be welcomed by all friends of the Sugar Creek Gang, whom the first book introduced. Thrilling, indeed, is the adventure of the gang with a wild mother bear and her cub. And yet, to quote Bill who is writing the story, "the bear isn't the only important thing in this book, not by a long shot." None the less interesting is the way the two unsaved boys of the gang, as well as "Circus" drunkard father, accept Christ as their Saviour.

87 pages. 5½ x 7¾ inches. Wm. B. Eerdmans Publishing Co., Grand Rapids. 50 cents. L.E.L.

Let the Children Come unto Me, Volume III, by Frances L. Bennett.

The response of children to the call of the Lord Jesus has encouraged Miss Bennett to put forth a third volume of Bible stories in the interest of child evangelism. Difficult subjects from the Old Testament books of Leviticus to I Samuel are made interesting in the author's inimitable style of dramatic narrative.

111 pages. 6 x 9 inches. Child Evangelism Fellowship, Chicago. 40 cents. L.E.L.

Children of the Harvest, by Gertrude Chandler Warner.

This attractive story book for children has been written to secure interest and help for the needy families which have been driven from the dust bowl of the prairie states to the various fields of the west coast where temporary work is available at certain seasons. Children in comfortable homes will learn to appreciate their food when they follow the Bates family in their poverty, and see children as well as parents laboring under a hot sun, picking grapes, cotton, lettuce, and peas.

95 pages. 7 x 9 inches. Friendship Press, New York. Cloth, \$1.00; paper, 50 cents. L.E.L.

Moody Monthly

Head of the House, by Grace Livingston Hill.

Writing with the theme and style and Christian emphasis so familiar to those who love and follow this widely known author, Mrs. Hill introduces a delightful new element in the younger brothers and sisters of Jennifer. Suddenly left orphans by an airplane accident, they elude their officious relatives in a dramatic escapade. Family loyalty rises high and carries them through their unusual adventures by boat and auto even up to the summer conference grounds and their quest for Jennifer's childhood nurse, which varies the range of interested readers from Intermediate through story-minded adults.

298 pages. 5 x 7 1/2 inches. J. B. Lippincott Company, Philadelphia. \$2.00. C.H.B.

Dark Mountains, by Dorothy Richards Bryant.

Marjorie enrolls in a Bible institute with small idea of what it is all about. A typical girl of the world, she finds difficulties and problems in adjusting herself to an atmosphere wholly unfamiliar. Her conversion follows the tactful sympathy of a fellow student. One by one her problems are solved by helpful friends, and these incidents of Institute life develop the story with the climax in the suggestion that she let a certain missionary application be filled out for Mr. and Mrs. This first novel by this young writer is "dedicated with fond memories to the friends and classmates of Bible school days" and explains the sympathetic presentation of Bible institute life.

223 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids \$1.00. C.H.B.

Fiery Conquest, by E. Pearl Brake.

The heroine of this romance, a striking society beauty, fled from her drunken escort, the heir of the Vance millions, whose companion, an unidentified woman, was killed that night in his overturned car, and he was unconscious for days. The charming girl was rescued by a gallant electrician, an ardent mission worker, and a strong, noble character. In silence he took her to her home in his work car; during the journey each made an unforgettable impression on the other. Through disregarded warning, the girl forged against her will chains which bound her to the debauchee. In face of her growing love for the electrician, the fruit of her disobedience distracted her mental equilibrium and so undermined her health. Now supervenes a spiritual clinic of the ways of God in the hearts of men, convicting of sin, humbling pride, converting the soul, cutting the Gordian knot of circumstances, and reshaping destinies according to the divine pattern.

Written with penetrating analysis and in a true Christian spirit, this moving story of conquest has a searching message for the parents of the day, as well as for their children.

317 pages. 5 1/2 x 8 inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.R.R.

How to Read the Bible, by Julian Price Love, D.D.

The professor of English Bible at Louisville Presbyterian Seminary writes very helpfully about how one can get the most out of Bible reading, together with practical programs to follow, especially advocating reading by units of thought. His analyses of biblical books are simple and illuminating, showing also the relation between certain ones in both Testaments which should be read together, thereby promoting a clear understanding of each and of the Scriptures as a whole. Unfortunately this volume is needlessly marred by its teaching that apocalyptic parts of the Bible, even in the discourses of Christ, were never intended to be taken literally and may be given little attention unless the reader possesses a good commentary to explain their symbolism. This distinction between apocalyptic and other prophetic

writings in the Bible is untenable and misleading.

204 pages. 5 x 7 1/2 inches. Macmillan Company, New York. \$2.00. H.E.S.

God's Grace in Galatians, by Clarence A. Marlin.

This is a verse by verse study of Paul's Epistle to the Galatians, with an effort to apply the apostle's message to present day life and experience. Any contribution which will encourage and help believers into the mastery of this great epistle is to be recommended.

118 pages. 5 x 7 1/2 inches. Fleming H. Revell Company, New York. \$1.00. P.B.F.

More Bible Quizzes! by Mildred Olive Honors.

A splendid collection of Bible rhymes, puzzles, questions, and games. There are sections of "true or false" character identifications, religious music quizzes, missionary questions, "words out of place," Bible triangles, and other interesting features. A valuable book for Sunday School or young people's work.

51 pages. 6 x 9 1/4 inches. The Bowlby Press, Lynn, Mass. 50 cents. W.P.L.

Changed by Beholding, by H. A. Ironside, Lit.D.

In this collection of Keswick addresses, the noted expositor of the Word has given a clear, scriptural, and practical emphasis to the believer's position in Christ as the foundation of the life of holiness and victory. The messages are in the characteristically interesting style of the author, and contain excellent illustrations drawn from his own long experience in preaching and teaching the Word.

160 pages. 4 3/4 x 7 1/2 inches. Pickering and Inglis, London. \$1.25. W.P.L.

God's Message to America in an Hour of Crisis, by Paul W. Rood, D.D.

This brief volume contains two messages on the theme of America's need for revival and God's ability to supply that need. In these messages there is evident the evangelistic zeal and earnestness of this well known gospel preacher.

28 pages. 5 1/2 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. 25 cents. W.P.L.

Did Jesus Rise from the Dead? by Alexander Thomson, B.D.

In these days when rationalism is seeking to eliminate the supernatural from the testimony of Holy Scripture, this book comes as a message of reassurance and conviction. While it does not claim to be original, as the veracity of the story of the resurrection of our Lord has had many able defenders in the past, it does marshal the facts to which it draws attention in a fresh and striking manner.

144 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. M.I.R.

These Shared His Passion, by Edwin McNeill Poteat.

This book attempts to reconstruct the events of the last six days prior to the Cross, and seeks to evaluate the mental processes and moral significance of the part played by Mary and Martha, Simon Peter, Thomas, Philip, James, John, and Judas Iscariot. The author has set for himself a difficult task, for how can a mere man in his incompetence to fathom even the depths of his own being, hope to explore the understanding and emotions of others? Still, he analyzes processes and situations, historically and otherwise, with insight and sympathy, and ventures to suggest types of conflict as emergent patterns in the experiences of men down through the ages. The chapter on Philip's quest for an understanding of the divine character is unusually provocative.

131 pages. 5 1/4 x 7 1/4 inches. Harper & Brothers, New York. \$1.50. J.R.R.

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Dr. Gustav Edwards, 1059 Oakdale Ave., Chicago, Ill.

The Revived Roman Empire, by W. D. Herrstrom.

Though much in this little book covers familiar ground, it does so in a fresh and appealing manner. Perhaps we had better seek more light on the question whether the Beast, the last representative of Gentile dominion, will spring from the eastern or western half of the Roman empire, when it re-emerges out of the sea of the nations.

54 pages. 5 1/4 x 7 1/4 inches. Zondervan Publishing Company, Grand Rapids. 25 cents. M.I.R.

The Hour and Its Need, by William Paton, D.D.

Here is an attempt to orient the thought of the missionary enterprise of more than a far-flung empire in the throes of war, and is an extension of the feeling of the great International Missionary Council at Tambaram. The author says: "It has been written to try to show how intimately relevant is the world mission of the Church to the actual concrete situation in which we now live."

80 pages. 4 3/4 x 7 1/4 inches. The Livingstone Press, London. 40 cents. J.R.R.

Though Mountains Shake, by R. H. W. Shepherd, M.A.

These twenty-one sound, interpretative preachments follow a noble pattern of elevating instruction and inspiration. They speak the language of our common humanity with good cheer. They show an acquaintance with good literature, and strongly pulsate with the tempo of our modern life. They have been wrought out of the well-knit fabric of a strong man's thinking, who is, thank God, the influential chaplain of a great school of self-help for Negro youth in South Africa. I refer to Lovedale Missionary Institute, now approaching the one hundredth anniversary of its founding.

142 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. J.R.R.

Christ Interpreted, by C. H. Nash, M.A.

This is the setting forth of the vital teaching of Paul's letter to the Romans, proceeding on the assumption that this letter is the greatest interpretation of Jesus Christ in all literature. It purports to be a new translation and a commentary on this epistle, being the product of twenty years of study during which every available source of information was explored. The language of this commentary is fresh and somewhat modern, so as to help in a better understanding of the text. To those who are looking for fresh material on this great epistle it is a pleasure to commend this work.

175 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.50. P.B.F.

The Seven R's of the Full Gospel, by Mark A. Matthews, D.D., LL.D.

This book contains eight selected sermons by this noted pastor. The subject of the first one becomes the title of the book. The preface contains a brief biographical sketch of the author. The many friends of Dr. Matthews will welcome this volume. 101 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. P.B.F.

Ambitious Dreams of Youth, by B. H. Carroll, D.D., LL.D.

This collection of messages to young people by the founder and first president of the Southwestern Baptist Theological Seminary of Fort Worth, Tex., is the twenty-fourth volume of Carroll's works which have been published by friends who have been blessed through his ministry. The material in this book is peculiarly rich and many will find in it much expository treasure, as well as illustrations for sermons and scrapbooks. 205 pages. 5 1/4 x 7 1/2 inches. Helms Printing Company, Dallas. \$1.50. W.P.L.

Songs We Sing from Three to Six, compiled by Mattie C. Leatherwood.

Parents and teachers of young children will welcome this excellent new songbook for the home and the Church School. The author, being associate secretary of the department of elementary Sunday School work under the Southern Baptist Board, has a thorough knowledge of the needs and interests and limitations of the young child. She has collected short songs which will aid in developing and deepening the spiritual life, and in expressing the joy and praise of being a child of the loving heavenly Father. The words of the songs are delightfully simple and childlike; the music easy to sing, yet melodic.

The ninety-three selections cover a wide range of experiences—the little child's praises, God's love and care, the little child and others, God's out-of-doors, special days, and several for listening and relaxation, the latter being adaptations from classical authors. Very attractive silhouettes help make a most interesting book. 63 pages. 8 3/4 x 11 1/4 inches. Broadman Press, Nashville. \$1.25. L.E.L.

Arrows of Truth in the Book of Acts, by L. W. Beckley.

As the title and subtitle—"An Analytical, Devotional, and Practical Treatment of the Book"—indicate, this is a pointed outline study of the Acts, and as such will be found helpful and stimulating; suggestive rather than exhaustive. The chapters were originally used by the author himself as "meditations" for the midweek prayer meetings. 48 pages. 5 1/4 x 7 3/4 inches. Faith and Works, Norwalk, Ohio. 40 cents. E.S.M.

George Augustus Selwyn, Pioneer Bishop of New Zealand, by A. W. Reed.

A brief, interesting, well-written story of the missionary life and labors of the greatly beloved Bishop Selwyn, who spent the best twenty-five years of his life for the Church of England in New Zealand. This story of undaunted courage and of sacrificial love for the people he was serving, cannot but inspire the aspirations and purposes of many a young man who reads this book. 96 pages. 4 3/4 x 7 1/2 inches. Pickering & Inglis, Ltd., London. 50 cents. E.S.M.

The Book of Psalms According to the Eastern Version Translated from Original Aramaic Sources, by George M. Lamsa.

The translator has carefully explained his reason for the new translation and the sources from which he has derived his authority for the new rendition of some of the familiar expressions in the book of Psalms. He also has given his testimony as to his belief in the divine inspiration of

the Scriptures, for he says in the introduction, "The Bible is the eye through which we see God. I firmly believe the Bible was inspired and that His prophets were divinely guided in writing His Word." As to the new translation, while one feels that there seems to be some improvement as far as clarity is concerned, one also realizes that something has been lost in the expressions; as, for example, in Psalm 22, where the translator renders verse 1, "My God, my God, why hast Thou let me to live? And yet Thou hast delayed my salvation from me, because of the words of my folly."

We feel that a new translation of any portion of the Bible should be accepted with great discernment and discrimination, particularly a translation made by only one individual, regardless of how thoroughly consecrated may be the scholarship of that individual.

130 pages. 4 1/2 x 6 1/2 inches. A. J. Holman Company, Philadelphia. \$1.50. W.P.L.

The Jews and Armageddon, by Milton B. Lindberg.

This is the second edition of the illuminating booklet on the last hour of Jewish suffering, the darkest before the dawn of their morning without clouds. We heartily commend it to our readers.

40 pages. 5 x 7 1/2 inches. Faithful Words Publishing Office, St. Louis. 25 cents. M.I.R.

Watchmen upon the Walls of Jerusalem, by Milton B. Lindberg.

This little book is an exposition of Isaiah 62, and advocates the duty of evangelizing the Jewish people with the message concerning Him who is Israel's Messiah and Lord. The Christian Church needs this challenge.

20 pages. 3 1/2 x 6 inches. Chicago Hebrew Mission, Chicago. 10 cents. M.I.R.

Victory All the Way, by Clark J. Forcey.

The book is written for those who are willing and determined to go all the way in their allegiance to Christ and in their Christian warfare. Anyone who does not long for victory, real victory in Christ, will not likely be greatly benefited by reading such a book, but we heartily recommend it to every Christian who is in earnest about living the abundant, victorious, dynamic, Spirit-filled life.

111 pages. 5 1/4 x 7 3/4 inches. Bible Institute Colportage Association, Chicago. Paper, 50 cents. E.S.M.

Jesus Christ Compared with Non-Christian Teachers, by Edward A. Marshall, D.D., Ph.D.

A fresh edition of a little book intended to supplement an earlier composition entitled, *Christianity and the Non-Christian Religions Compared*. The preface states that it is only a quick review of the subject, intended to furnish a simple outline and synopsis to introduce the study. It contains much helpful material for those who desire to know about the great gulf between the exalted teachings of Christ and the blind speculations of Confucius, Buddha, Mohammed, and the Hindu philosophers.

58 pages. 5 1/4 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. 25 cents. W.H.H.

The Radio for Christ, by Walter A. Maier, D.D.

Twenty-seven radio messages broadcast in the sixth Lutheran Hour by the well-known member of the faculty of Concordia Theological Seminary in St. Louis. Those who have been blessed through the ministry of this servant of God will rejoice to have these powerful sermons in this permanent form. They are biblical, challenging, and satisfying.

417 pages. 4 3/4 x 7 1/2 inches. Concordia Publishing House, St. Louis. \$1.50. W.P.L.

God's Answer to Man's Sin, by Hyman Appelmann.

Real evangelistic preaching is all too rare in our day. Here it is in faithful, powerful, passionate declaration of the gospel. It is hoped that many hundreds of preachers will read these messages, not for the purpose of finding material which they may repeat, but that some of the fire of God found here may kindle a new flame of evangelistic fervor in their own hearts. 148 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. H.L.L.

Pilemon, by Louis S. Bauman, D.D.

The writer finds in this epistle the presentation of the story of redemption, which he expounds in all its spiritual power and beauty.

11 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. 15 cents. H.L.L.

Rainbows, by Edith Marie Beyerle.

Few books of modern fiction can claim the attention for more than one hurried reading, but *Rainbows* certainly will. Touching upon so many of the spiritual problems of our average young people, it will find among this large group a very appreciative audience. In a day of abnormal swift-moving plots, the well written story with its lifelike incidents will command the attention of mature readers as well. Constance, the only child in a cultured southern home, hears God's call to China to the great annoyance of her parents, who consider the mission field a high calling for other people's children. The chagrin of the brilliant young doctor who realizes he has nothing in common with this new Constance and yet cannot satisfy himself in a life without her, provides the romance and vivid background for the appealing interests of the varied group who are Constance's friends. You will enjoy the apt portrayal of the faithful colored servants, the devotion of the retired home missionary and his loving wife.

348 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. C.H.B.

The Grey Nun, by Beth Coombe Harris.

This is an historical novel of the time of Wycliffe and the Lollards with fascinating descriptions and incidents of this period. The well-told story centers around the castle home of Sir William, a former page to the Black Prince and is interpreted in the childhood of the two boys Eustace and Henry. The heroine is Alanora, dedicated as a young maid to be the Grey Nun; her lover is Stephen, the trusted bailiff in the household of Sir William. The quaint customs and peculiar characters and unusual interests of this period are presented with historical accuracy and rare dramatic ability. With equal emphasis and strong appeal the gospel message and spiritual truths are given in a most attractive way. We wish there were many more books of this type and force which we could recommend to our young people from Intermediate to those grown up.

260 pages. 5 x 7 inches. John Ritchie, Ltd., Kilmarnock, Scotland. 90 cents. C.H.B.

Happy Times in Our Church, by Elizabeth McEwen Shields.

This new text for Beginner children belongs in the co-operative series of Vacation and Week Day Church School material outlined by the International Council of Religious Education. Four units of five sessions each have been prepared, covering the following subjects: Church is a Happy Place; We Work and Play Together; We Learn of God's Love and Care; We Hear Stories of Jesus. Like the other texts in the series, the material is experience-centered rather than Bible-centered.

208 pages. 5 1/4 x 8 3/4 inches. John Knox Press, Richmond. \$1.00. L.E.L.

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Respectable Sinners, and Twelve Other Gospel Sermons, by Clyde V. Hickerson.

In this collection of sermons by the pastor of the Baptist Temple of San Antonio, Tex., the truths of the gospel are presented in a most attractive way to both sinner and saint. There is much of exceptionally fine material in this book.

One feels, however, that in some of the messages there is such an emphasis upon the practical aspect of the gospel, that the average reader might gain the impression that salvation is largely a matter of works, rather than all of grace. There is a needful emphasis upon working out that which God has worked in through the new birth, but sometimes it seems that the author has not made clear the proper order in God's plan of salvation.

152 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. W.P.L.

Wine, Women and Song, by Sam Morris.

This booklet is a stirring, up-to-date message on the ruinous effects of strong drink, dealing especially with the crime, poverty, and lowered morale of our people during the six years since the repeal of the Eighteenth Amendment. The message was delivered at the Winona Lake Bible Conference and is here reprinted from *Winona Echoes*, 1939.

20 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. 25 cents. E.S.M.

The Jew in the Literature of England, by Montague Frank Modder.

Professor Modder has in this book sought to trace the development of thought about the Jew in English literature, and, though not a Jew himself, has handled this subject with fairness, sympathy, and insight. We see the Jew caricatured and lampooned, misrepresented and reviled from century to century. We see him also gradually coming into his own; his qualities of mind and heart appreciated; his remarkable patience under long drawn out tribulations; his victory over the temptation to accept the valuation of prejudiced critics. The revival of medieval hostility to the Jew, rooted, some of it, in envy, and some of it in fear, but all of it in ignorance, makes this book a timely contribution. Anti-Semitic interpretation will only make the Jew shrink into his shell, and will make the Christian approach more difficult. The Jew will be confirmed in his refusal of the New Testament revelation because its professors, who are not possessors, have not brought forth the heavenly fruits thereof which would quickly move the Jew to jealousy as Paul has told us.

435 pages. 5 1/4 x 8 3/4 inches. Jewish Publication Society, Philadelphia. M.I.R.

Christ's Battles with the Pharisees, by Edward A. Marshall, D.D., Ph.D.

This book sheds much light on the perverse teachings and practices of the Pharisees, who finally succeeded in putting the stamp of their false concepts on the mass of the Jewish people. It abounds with citations from the Talmud which reflect the phariseism of the first century, though written down centuries later. But it is most unfair to quote the words of the false shepherds of Israel only, and to ignore the many beautiful and noble sayings of other leaders among the Jews also found in the Talmud, many of these sentiments going parallel with the sayings of our Lord in the Sermon on the Mount.

58 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. 25 cents. M.I.R.

Dramas of the Apostles, by Hewitt B. Vinnege.

In the foreword to this collection of seven Bible dramas, the author says, "Insofar as

July, 1940

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it was possible, events recorded in the New Testament have been used to present the stories of the apostles. In some instances, however, this could not be done, for certain members of the apostolic company are mentioned but briefly in the authentic narrative. When such was the case, I borrowed from tradition or drew upon imagination to construct the episode." There will be some, of course, who will object to the use of dramatic presentation of Bible truth, and others who approve the use of the dramatic vehicle will resent the employment of extraneous matter in connection with Bible truth. For those who will find this collection useful, however, the author's style is excellent.

88 pages. 5 1/4 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 50 cents. W.P.L.



The Challenge of the Open Door
(Continued from page 597)

Who, out of my own great state of Texas, will ever cease to be moved by the matchless, undying message of the Alamo? For country, home, liberty, and earthly ideals, these men dared, devoted, died. How much more ought we to dare, to do, to die for Him who first dared, devoted, and died for us?

Oh, my brethren, the Nazis, the Fascists, the Bolsheviks shame us with their zeal. Who has a worthier cause than we? Who ever had or has now a nobler leader than this Saviour of ours? Who, in all the annals of man's heroism, had or has a greater task than the one entrusted to us? Consecration—complete, final, obedient, unreserved, unhesitating, with all and everything on the altar of love, loyalty, and allegiance—will win the day, stem the tide, save the world, and prove our loyal, appreciative gratitude to Him who loved us and purchased us together with all that is ours in His own hallowed blood.

There is the story, beloved! There is the message! There is the challenge of the open door for our nation, for our Church, for our own selves.



A lie goes half way round the world while truth is putting on her boots.—C. H. Spurgeon.



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Institute and Alumni

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● Frank L. Smith '15, and Mrs. I. B. Turnley (Kate Townsend '14), and Homer Stanley Morgan '14. Mr. Smith is associated with Mr. Morgan in doing missionary work in Florida. Recently a Sunday School was organized in Istachatta, and Mr. Turnley was made superintendent, and a pastor was secured to preach to the people Sunday afternoons.

RECENT SPECIAL SPEAKERS

Dr. Charles Ernest Scott, Presbyterian missionary, China; Dr. Arthur I. Brown, Bible teacher, Victoria, B.C.; Dr. William L. Pettingill, Bible teacher, Wilmington, Del.; Dr. Faris D. Whitesell, Northern Baptist Theological Seminary, Chicago, Ill.; Sam Morris, "Voice of Temperance," Del Rio, Tex.; A. Monro, en route to Belgian Congo, Africa; Dr. Henry Hepburn, pastor, Chicago, Ill.; Henry Merriweather, Ceylon and India General Mission, India; Arthur Glass, Hebrew Christian Alliance, Argentina, South America; Ralph T. Davis, secretary, Africa Inland Mission, Brooklyn, N.Y.; Herman Swenson, Scandinavian Alliance Mission, China; E. J. Telfer, United Aborigines Mission, Australia; Edward Haugh, Evangelical Union of South America, Brazil; G. W. Weiss, Gospel Missionary Union, Morocco.

FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, July 3-5, Sunrise Mountain Bible Conference, Silver Bay, N.Y.; July 8-13, Saginaw Bay Bible Conference, Bay Shore Park, Sebawaing, Mich.; July 14, Ocean Grove Camp Meeting, Ocean Grove, N.J.; July 24-28, Keswick Grove Bible Conference, Keswick Grove, N.J.

Dr. P. B. Fitzwater, July 14, Union Tabernacle, Racine, Wis.

Dr. Max I. Reich, July 21, Union Tabernacle, Racine, Wis.

Dr. Homer Hammontree, July 28, Union Tabernacle, Racine, Wis.

W. P. Loveless, July 12-14, Maranatha Bible Conference, Lake Harbor, Muskegon, Mich.

Ralph E. Stewart, July 1-7, Lebonah League Young People's Conference, Franklin, Ohio; July 28, Tenth Presbyterian Church, Philadelphia, Pa.; July 29-Aug. 4, Pinebrook Young People's Conference, East Stroudsburg, Pa.

HOME-CALL OF C. P. MEEKER

Charles Paul Meeker '00, was summoned to higher service from his home on the morning of May 15. Services were held in the Second Baptist Church of Chicago, where he was a member. Dr. Harold L. Lundquist represented the Institute at the funeral.

Mr. Meeker was a graduate of Bucknell University, Lewisburg, Pa. In 1899 he became a student of the Institute. While pursuing his preparation he found an outlet for service in the Ewing Street Congregational Church of Chicago, a difficult field about ready to disband. Here he exercised his pastoral gifts for eleven years, having the joy of seeing several of his converts in full-time service, both in the home and foreign mission fields.

June 1, 1910, he entered the employ of the Institute, a bond which remained unbroken for thirteen years. He began as a member of the field staff of the Extension Department, but five years later was drafted to head the Practical Christian Work, first as acting and then as full director. In the interim he served briefly in the office of Superintendent of Men. He resigned April 20, 1923.

For the next seventeen years he was

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

superintendent of the Chicago Hebrew Mission. His love for the Jews was such that not only did he carry on an effective spiritual work for them in Chicago, but he also encouraged the formation of Jewish missions in other cities, such as St. Louis, Milwaukee, Cincinnati, New Orleans, Denver, and Seattle.

A by-product of his central passion was his interest in the South China Boat and Ceylon and India General Missions. And for twelve years he served on the prayer committee of the Great Commission Prayer League.

With rare insight the obituary summed up his life as "steadfast, unmovable, always abounding in the work of the Lord."

MRS. STORRS CALLED HOME

Martha Lee Storrs, seventy-eight, mother of H. E. Storrs, the well-known evangelistic singer of Berrien Springs, Mich., died at her home in Chicago May 13, after a heart attack. The funeral was conducted at the Schwuchow Funeral Home, by Dr. H. A. Ironside, pastor of Moody Memorial Church. Mrs. Storrs was instructor of voice in the Institute for many years, but devoted her last years to teaching private pupils in her own studio in Chicago.

SOUTH CHINA FELLOWSHIP

Fifteen former students of the Day, Evening, and Correspondence Schools met March 10, in the home of Millicent Johnson '33, at Kowloon City, Hong Kong. Donald C. Carlson '37, the chairman, had charge, and Ethel R. Groce '31,



● One of Mr. Hartman's Sunday School Groups

was secretary *pro tem*. Other alumni were unable to be present because of traveling difficulties.

After enjoying a fellowship luncheon, the afternoon was spent in singing hymns of praise and thanksgiving, and listening to an inspiring address by Mrs. Chan, a Chinese woman, on the blessing which came to her through a reading of *The Life of D. L. Moody*. William Decker '35, was elected chairman for 1940.

In addition to those already mentioned, there were present: Mrs. Burnside (May Aikenhead '25), James Braga '33, and Mrs. Braga (Anne Johnson '33), Beulah Heaton '35, Mrs. Erickson '33, Mrs. William Decker (Viola Looney '35), Coralee Haist '25, Mrs. Donald C. Carlson '37, Mrs. Raetz (Florence Meeker '28), Paul R. Johnson '21, and Helen Deutsch '38.

FROM FIELDS AFAR

Charles S. Foster '15, and Mrs. Foster (June Frost '14), Mukinge Hill, Northern Rhodesia, South Africa, write of the apparent transformation of Kasempa, paramount chief of the Kaondo tribe. After heedlessly hearing the gospel for fourteen years, recent village preaching on the death and resurrection of Christ, followed by a pointed appeal, led Kasempa to say, "I am willing." This declaration was followed by some real evidence of amendment of character. Another chief, Kasonso, who recently made a profession, seems to have lapsed. All the weight of tradition and the sanctions of native society resist the new order. A food shortage at Mukinge Hill is sending the people into the bush to gather wild fruits, mushrooms, honey and whatever else is edible, and has caused the closing of the boarding schools.

Ruby Arnold '34, Nansio, Ukerewe, Tanganyika Territory, East Africa, writes about a native conference already noted in this department. She particularly refers to a proud native pastor who got such a blessing there that he began praying for his wife, who was the terror of the neighborhood. He had not prayed long before she came in at the front door and went straight to the altar. Her struggle over her reluctance was severe, but the victory was sweet. Then husband and wife began praying for their five children, each by name, beginning with the oldest. As the name of each child was mentioned, that one, apparently coming from nowhere, ran straight to the altar and got right with God. Would not such forthright parental capitulation to the claims of God upon life and destiny bring your children to saving faith, too?

John P. Barkman '11, and Mrs. Barkman (Matilda Stuckey '09), Charlesville, Congo Belge, West Central Africa, describe an interesting trip to their outstations, during which they touched groups from five tribes. At Tshisubgu's village eight chiefs of the Badingas brought their people, numbering about 750. No chapel was large enough to hold the crowd, so they settled down under the vaulted skies. A village teacher led the congregational singing, prayer followed, a double quartet of teachers sang, a few

remarks, and the wives of the teachers also sang. During the sermon quietness reigned supreme, another song, and then promises—by the chiefs that they would be more faithful in sending their children to school and in supporting the authority of the teachers—by the missionaries that they would return to see what progress the teachers were making, and whether the promised children were coming to school.

Wellesley Devitt and Mrs. Devitt (Edith Holman '28) write from Kijabe, Kenya Colony, Africa, that one thousand pupils have gone out from the Kijabe schools. About one hundred girls are in Sunday School. Mrs. Devitt teaches their special classes in day school, which include sewing, housekeeping, and Bible study. These girls are qualifying as the future wives of the Christian boys, and will become leaders among the women and girls.

Elizabeth Quackenbush '39, sailed from New York on April 19, to work in French Equatorial Africa under the Africa Inland Mission.

OLD INSTITUTE ORGAN

The old pipe organ, since late in the 1890's used first by the Moody Church on the corner of Chicago Avenue and La Salle Street, and later acquired by the Moody Bible Institute, has been reassembled and installed in the 158 Building, so long known as the Office Annex. Space was made by removing a section of the first floor ceiling so as to accommodate the 1,194 pipes. It is now used for student practice.

STUDENTS OF OTHER DAYS

J. T. Garland Moore '25, pastor of Cradock Baptist Church, Portsmouth, Va., since Dec. 10, 1939, reports 41 additions to church fellowship since then, 22 of whom came in through confession of faith, and that the interest and attendance at Bible study are excellent.

Wood B. Williston '09, representing the Eastern Moosonee Mission, Box 166, Val D'Or, Quebec, Canada, sends in a breezy report of his work in the gold mining district. Congregations are worshipping in three comfortable churches, and plans are in process for two more. Three women's organizations are doing excellent work, and at Beattie "every Protestant child in town is enrolled."

Hawkins M. White '14, 5104 W. North Avenue, Chicago, at the age of seventy-three, rejoices in the needed strength to carry on active Christian work.

Kenneth M. Gould '34, is pastor of the Lebanon Christian Church at Lee Hall, Va. His address is Williamsburg, Va. Fourteen new members were added to the church recently.

Delbert A. Ruberg, '39, a Pastors Course graduate, is organizing a Sunday School and church at Burt, Mich.

Richard C. Johnson '32, and Mrs. Johnson (Gladys Cordray '30), the former also a graduate of Northern Baptist Seminary, after a pastorate of six years of the First Baptist Church, Cicero, Ill.,

Why Hitler Hates The Jew!

In the July VOICE, one of WM. R. NEWELL'S PROPHETIC series on WHAT'S AHEAD. Each issue of this colorful "I find CHRIST Adequate" BIBLE monthly tells from GOD'S WORD of things to come. Mail 10c stamps or coin for July copy; 25c 3 mo. trial, \$1.00 the year; copy past issue free.

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WESTERN ART STUDIOS, Dept. 4-3
257 So. Spring St., Los Angeles, Calif.

has become pastor of the First Baptist Church, Sault Ste. Marie, Mich.

James E. Russell '39, and a companion are venturing down the Mississippi River in a canoe to spread the gospel among "shanty-boat dwellers" between Clarks-ville, Tenn., and New Orleans, La.

Clarence Van Der Veen '39, has just been ordained by Denver Presbytery "after the stiffest examination ever given by this Presbytery." He is pastor of East-lake Congregational Church, teaches in the Colorado School of the Bible, and is director of Evangel Temple, an unde-nominational work. He also broadcasts over station KFEL, the period being known as "Gospel Light Hour," 10:30 p.m., Sunday, Denver time. His Sunday School has an attendance of more than 200. Less than a year ago the Van Der Veen family came to Colorado entirely on faith, and they have not regretted the venture.

Clarence W. Johnson '33, and Mrs. Johnson (Florence E. Southwick '37), report God's blessing in their three fields of labor, also in their Week Day Church School teaching in another place.

Merritt Ketcham '39, and Mrs. Ketcham '39, have transferred from Portland, Ore., to the Mossyrock Community Church, Mossyrock, Wash., where Mr. Ketcham is the fulltime pastor.

George Edward Muran '23, pastor of

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Knox Presbyterian Church, Detroit, Mich., is leading his people in the erection of a beautiful church of modified Gothic style. It will be built of rust red brick with limestone trimmings, and will seat about 400. Mr. Muran became pastor in 1931. During this time the Sunday School has almost quadrupled its former roster, and the church membership has nearly doubled.

Mina M. Klayman '34, who for some years has been assisting in Jewish work at Marcy Center, Chicago, has recently opened a music studio in the Loop. She is in charge of the music work at Marcy Center.

Lawrence F. Swanson '39, is happy in his pastorate of the Fairfield Avenue (Swedish) Baptist Church, 1909 N. Fairfield Avenue, Chicago. Paul Vincent '38, is the director of music.

Florence Tyler '26, a graduate of Wheaton College, and a former president of the Christian Endeavor Union of Seattle, has become parish worker of the West Seattle (Wash.), Presbyterian Church.

John T. Hartman '00, a Presbyterian Sunday school missionary, Phoenix, Ariz., estimates that he and Mrs. Hartman (Christine Attig '06), reach 300 children at different points in the five and sometimes six services which they conduct on an average each Sunday. The photograph on page 642 shows one of these groups. Isolated as they are, the little community Sunday school is to them the big event of the week. They repeat Scripture portions with evident relish, and love the primary catechism. Much of this fruitful work is done among migrants. Through the generosity of friends a number of inexpensive but useful chapels

have been built, which are of great aid and add to the permanency of the work. Government officials have asked Mr. Hartman to co-operate with them in providing religious influences in the many government projects.

Homer Forrest '31, and Mrs. Forrest (Vera Hutson '33), write from Millard, Ky., of the privilege which has been theirs during the past year of planting the precious seed in the hearts of more than a thousand boys and girls. Reciting memory verses is their means of securing Scripture portions and even entire Bibles, and to open their way into summer camps. A contribution of heavy paper-covered songbooks, containing from 50 to 100 gospel songs each, and some good used copies of Christian fiction would meet an urgent need.

Ephraim Hettinger '39, pastor of the Community Church of Christ, Whiting, Ind., was ordained to the Baptist ministry on Feb. 24. Mr. Hettinger and Margaret Jane Thomas were married on Aug. 12, 1939, at Plymouth, Pa.

The Mid-West Bible Church of Chicago dedicated a \$35,000 brick edifice May 5. The auditorium seats 750 persons, and is, plus other facilities, the first unit of its building program. The plans include a \$25,000 Sunday School building, which it is hoped will be erected later. This development is the outgrowth of the consecrated purpose of a group of devout believers who met seven years ago in a store building at 3509 North Cicero Ave. The dynamic young pastor is Torrey Johnson '30, a former football player of Wheaton College, who has been an instructor in New Testament Greek at Northern Baptist Theological Seminary, and president of the International Wheaton College Alumni Association since 1936. He is also recognized as a trusted leader among youth.

G. H. Wertz '22, has been pastor of Grace Baptist Church, Denver, Colo., for the past six years, and each succeeding year from the first his church has led every other church in the Association in baptisms in proportion to membership. The congregation has just erected a \$11,000 church. Last year the Baptists elected Mr. Wertz moderator of the Rocky Mountain Association, and vice-president of the Denver Baptist Ministers' Association; and the Baptist young people have made him their "counselor." For five years, he and Mrs. Wertz have been members of the faculty of the Colorado School of the Bible. He attributes his success entirely to his Moody training, and says significantly, "We have always found where Moody men stick to the denomination they can make good, and the denomination will recognize it. We have never swerved in the least from the fundamental teaching of the Bible."

Robert L. Love, Jr. '40, has accepted a position as counselor for a boys' camp at Toccoa, Ga., for six weeks, and at Winona Lake, Ind., for the remainder of the summer.

John Charles Hocking '39, and Mrs. Hocking (Martha Lucas '39), sailed for South America on May 15, where their address will be Caina 103, Manaus, Brazil.

Edgar Ayre '36, has recently become

pastor of the Woodbine (Ill.) Evangelical Church.

Carl C. Ohlson '30, has accepted a call to the Littleton (Ill.) Baptist Church, and began his pastoral duties May 19.

Donald Crawford '36, was graduated by Princeton Theological Seminary on May 14.

Mrs. James N. Easterwood (Mildred Heyl '32) was graduated by Southwestern Baptist Theological Seminary in May, receiving the degree of Bachelor of Religious Education.

Charles Hoffmeister '36, was graduated by Dallas Theological Seminary this spring, and accepted a call to the pastorate of the Hinckley (Minn.) Presbyterian Church, effective May 26.

H. L. McCord '23, was unanimously elected by the board of trustees, to the position of financial secretary of the Multnomah School of the Bible, Portland, Ore., and assumed the responsibilities of his office on May 13.

Evangelistic calls have taken H. C. Petersen '21, into twelve states between Pennsylvania and Colorado. At present he is collaborating with Floyd Hitchcock, Springfield, Mo., radio preacher and pastor of the Gospel Center. The station is KWTO, 560 kilocycles, with daily broadcasts, except Sunday, at 5:15 A.M., and Sundays at 7 A.M. Institute students hearing the program will please advise Mr. Petersen, P.O. Box 506, Springfield, Mo.

May 5 marked the fourteenth anniversary of the incumbency of George R. Bernhard '08, as minister of West Second Avenue Presbyterian Church, Columbus, Ohio. In an open letter, the membership offered felicitations to the pastor and his wife, and recounted an increase in all departments, but remarked especially upon the vital interest and large attendance of the weekly prayer meeting.

Guy O. Rogers '16, founder and for twenty-four years superintendent of the Rock Island (Ill.) Rescue Mission, has recently remodeled the first floor of the mission premises, thus separating activities for women and children from the rest of the building. He has also constructed an entire new front. Besides presenting a more attractive external appearance, the new arrangement will greatly add to the comfort and efficiency of the plant.

The twenty-fifth anniversary of the pastorate of David T. Lauderdale '15, in Rockbridge County, Va., was observed during the first week in April with evangelistic services at the Lexington Associate Reformed Presbyterian Church, of which he is pastor. Mr. Lauderdale's pastorate in Rockbridge County is longer than that of any minister now serving in any church in the county. During the twenty-five years he has received into the church a total of 2,414 people through professions and accessions, 1,937 of whom entered other churches as a result of evangelistic meetings.

Last December, E. F. Austin '25, and Mrs. Austin '25, left the First Baptist Church of El Dorado, Kan., after a pastorate of five years, for the First Baptist Church, of Richmond, Calif. During the

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El Dorado pastorate, the church had a phenomenal growth in all departments, 503 new members being added, of whom 307 entered the church by baptism.

Harold D. Simmons '23, Methodist pastor at Illinois City, Ill., recently sent a donation to the work of the Institute in memory of his wife who departed to be with the Lord last March, leaving him with a ten year old daughter. Our prayers and sincere sympathy go out to Mr. Simmons in this time of separation and bereavement.

Harold G. Ball '30, has been pastor of the Trinity Baptist Church, Gloucester, England, for the past seven years. God has blessed his ministry with an increase in membership of nearly a hundred souls.

BORN

To John Von Busch '34, and Mrs. Von Busch (Alice Nelson '32), a son, Charles Dennis, Apr. 17, at Chicago, Ill.

To William Nimmo '30, and Mrs. Nimmo (Elizabeth O'Brien '30), a son, Albert Andrew, Feb. 25, at Fort Crampel, Oubangui-Chari, French Equatorial Africa.

To Roger T. Walters '37, and Mrs. Walters (Ella Gene Arnold '38), a son, Gaylen Claire, Apr. 23, at Battle Creek, Mich.

MARRIED

Samuel P. Riccobene '36, and Dr. Anna Laurine Alexander, Apr. 5, at Kenedy, Tex.

Frederick Leon Heller and Grace Elizabeth Trebilco '30, Apr. 20, at Chicago, Ill.

Lawrence White and Veenice Lucile Hawk '38, Apr. 21, at Culver, Ind.

Fred B. Fisher '35, and Sarah Elizabeth Braddock '36, May 4, at Chicago, Ill.

Christian V. Egemeier '38, and Edna May Walker '38, May 11, at Wheaton, Ill.

DIED

A. J. Liebenberg '98, died Nov. 22, 1939, in Africa following an illness of about two years.

A memorial service was held in Buena Memorial Presbyterian Church of Chicago on May 9, for Oscar Fred Everts '38, who passed away two days earlier. He was enrolled in the Evening School for a short time, and was very active in patriotic and religious circles, and particularly interested in work among Jews. He presented the pulpit flags to the Moody Memorial Church and to Buena. He was a constant listener to W.M.B.I., and a warm friend of the Institute.

Mrs. Joseph Nicholson (Flora Belle Brown '00), died Apr. 26, at West Brooklyn, Ill.

Funeral services for O. L. Carr '06, were held in the Presbyterian Church, Knoxville, Iowa, of which church he was pastor for six years. He resigned from the active ministry four years ago because of failing health, and died on Apr. 17.

Grace Beard '28, died on Mar. 30, in Toronto, Ont., after a long illness. She was a valued member of the Toronto Auxiliary of the Moody Bible Institute

Alumni Association, having been president for two years.



A Courageous Prophet

(Continued from page 609)

own return (v. 27)? Present day movements show that we must be drawing very near to that great event.

A wonderful future lies before the Jew if he will realize it, but he is at cross purposes with God. The Jews seek possession of Palestine, but God desires first of all their national conversion. God has a purpose of world evangelization through them, and no nation is so eminently qualified for such a mission. It is not difficult to believe that Israel humbled, cleansed, and filled with love to Christ will be the means of bringing peoples of all nations to obedience to the King, Messiah, and Saviour of the world.



When Will the Stone Strike?

(Continued from page 600)

everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13, 14).

When Caiaphas, the representative of the Jewish nation, said to Christ, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God [the Messiah of Daniel], Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). The image of a man, the appropriate symbol of human governments, still stands, "but he that shall come will come, and will not tarry" (Heb. 10:37).

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Rev. William M. Runyan has been asked to write an article commemorating the one-hundredth anniversary of the birth of Ira D. Sankey.

Other articles will include the following titles:

"Three Unclean Spirits Like Frogs"—Rev. C. H. Heaton, D.D.
The Light and Life of Prophecy—Rev. Carl Armerding, D.D.
One Hundred Years of Sacred Song—Hugh R. Monro, LL.D.
Philosophy and the Certitude of the Prophetic Word—William Hazer Wrighton, Ph.D.
Sincerity and Salvation—Rev. Arthur Hedley.
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Is Tithing or Seventh Day Sabbathkeeping God's Law Under Grace?

(Continued from page 605)

the Levitical priesthood ended through Christ, and salvation through Him began to be preached at Pentecost, we should be able to receive, understand, and believe Hebrews 7:11, 12, which says, "For the priesthood being changed, there is made of necessity a change also of the law . . . for under it the people received the law." So the whole Sinai law for true believers has been replaced by Jesus' new commandment (John 13:34; 15:10, 12; I John 2:3-7; 3:11-24; 4:7-21; II John 5, 6), and the new covenant of love is now written in our hearts (Heb. 8).

So the tithing law tax for the support of animal sacrifices and Levitical priesthood necessarily ended, and thus "made of necessity a change also of the law" to the law of love, even in giving to support the work of the Church (Rom. 12:1, 2, 6-8, 13). This enables us to see and understand also, why none of the apostles and inspired writers after the Day of Pentecost (which was on the first day of the week, Lev. 23:15-21—Pentecost means fifty) ever commanded tithing or seventh day Sabbath observance. On and after Pentecost giving was prompted through love (Acts 2:41-47; 4:32-37). This method was not commanded, yet through love many did so. See, too, Acts 6:1-7 and many other scriptures, revealing their great love even unto death for one another.

And the assembling for conference and worship was on the first day of the week (Acts 20:7; I Cor. 16:1, 2). So the day in the type of Leviticus 23:15-21 was fulfilled at Pentecost, and thereafter Jesus set forth this new day also for worship and conference when He met with His disciples twice after the resurrection on the first day of the week (John 20:19-26).

Why is the professing Church today in life and doctrine so deplorably divided? In finances beggars; in faith mostly modernistic, unbelieving, carnal, worldly, fanatical, blind to the Word, spiritually naked and dead, yea, truly Laodicean. Is it not because it has departed from the thoughts and ways of God and of the early Church which God so marvelously blessed? If my reader is honest, I exhort him to read and then study diligently with an open mind for the truth, all the scriptures we have herein cited. And if you have a complete concordance, compare all other scriptures applicable to this age and you will find full harmony.

If you will do thus with Jesus' two parables recorded in Luke 19:11-27 and Matthew 25:13-30 you will know that when the Master returns He will not ask for a report on one-tenth or one-seventh of what He has put in our care, but as His servants He will require a full tenths, seven-sevenths, accounting of all He has given us. Who then will receive His "Well done good and faithful servant" commendation except those who "first gave their own selves to the Lord," ten-tenths, seven-sevenths?

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According to present plans, a new series of Sunday choir broadcasts will begin on June 23 at 1:30 P.M. and continue each week thereafter until the end of July. Several choirs representing various churches in the Chicago area have been invited to participate. This is one feature you will not want to miss. Tell your friends about it and be on hand yourself to listen in each Sunday afternoon from 1:30 to 2:00 o'clock.

Because of a change in ruling by the Federal Communications Commission, Sunrise Songs, which was to have been off the air until fall, has been resumed and will continue through the summer months. This variety program can be heard each weekday morning at 6:00 o'clock, Chicago Daylight Saving Time.

FRIDAY ORGAN RECITALS

The Friday evening organ recitals on the air since the first of June, and featuring prominent organists of the city, will be continued throughout July.

Outstanding musicians from various churches have already participated, and others are scheduled for recitals in July. The programs are broadcast over W-M-B-I each Friday evening from 8:00 to 8:30.

SENIOR BROADCAST SET FOR JULY 20

The midnight broadcast of the August graduating class is scheduled for Saturday morning, July 20, from 2:00 to 3:00 A.M., Chicago time. The one hundred and forty-two seniors will be represented in the broadcast by a choir of twenty-four voices and several instrumentalists, who will present the life of Christ in story and song.

STUDENT TALENT

A recent survey of student talent used regularly in the work at W-M-B-I, either on the air or in the office, reveals that several different states over a widespread area are represented among them. Included in the list are New York, Florida, Colorado, Michigan, Ohio, Illinois, Kentucky, California, Washington, New Jersey, Virginia, Iowa, Tennessee, Oregon, North Carolina, Arizona, Indiana, and Pennsylvania. Among denominations represented are United Brethren, Methodist, Evangelical Free, Baptist, Lutheran, Presbyterian, and Mission Covenant.

● Herman Voss, upon graduation from the Institute in August, 1939, came to serve in the Radio Department as organist and pianist.



WILLIAM E. KING

William E. King, who will be remembered by a host of W-M-B-I listeners as a member of the original Announcers Trio, also staff soloist in the Radio Department, went to be with the Lord on May 3 of this year, at Battle Creek, Mich. Funeral services were held in the College Church of Christ, Wheaton, Ill., of which he was a member.

Although it has been several years since Mr. King's association with the Radio Department, many radio friends throughout the Central States area still testify to the great spiritual blessing in their lives because of his consecrated voice, daily carrying the musical message of salvation, comfort, and encouragement out over the air.

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Sundays, July 7, 14, 21, 28

11:00 A.M.—Grace Notes
11:15 A.M.—Morning Meditation
11:30 A.M.—Sanctuary
11:45 A.M.—Moody Church
12:30 P.M.—Organ Recital
1:00 P.M.—Missionary Echoes
1:15 P.M.—Melody and Message
1:30 P.M.—Guest Musical Program
2:00 P.M.—Round Table
2:15 P.M.—Unison Choir

Mondays, July 1, 8, 15, 22, 29

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Shut-In Program
12:00 M.—Midday Hour
3:00 P.M.—Bible Study
3:30 P.M.—Songs of the Gospel
3:40 P.M.—The Gospel in Print
4:00 P.M.—Organ Melodies
4:15 P.M.—Facts About the Bible
4:30 P.M.—Wonderful Words
4:45 P.M.—Message
5:00 P.M.—Child Evangelism Fellowship
5:15 P.M.—String Ensemble
5:30 P.M.—Decision Time
5:45 P.M.—Melody Moments
6:00 P.M.—Headlines and Highlights
6:15 P.M.—Evensong
6:30 P.M.—Sketch in Monologue
6:45 P.M.—Novachord and Piano
7:00 P.M.—Question Hour
7:30 P.M.—Sunset Songs

Tuesdays, July 2, 9, 16, 23, 30

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Radio Sketches with Song
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Sunday School Lesson
3:30 P.M.—Keyboard Harmonies
3:45 P.M.—Golden Nuggets
4:00 P.M.—Hymns from the Chapel
4:15 P.M.—Tract League
4:30 P.M.—Foreign Language

Wednesdays, July 3, 10, 17, 24, 31

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Home Hour
11:10 A.M.—Chorus Time
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Hymns You Love to Sing
3:45 P.M.—Question Hour
4:15 P.M.—Light for Weary Hearts
4:45 P.M.—Storytime for Boys and Girls
5:15 P.M.—String Ensemble
5:30 P.M.—Glory Moments
5:45 P.M.—Musings at Twilight
6:00 P.M.—Headlines and Highlights
6:15 P.M.—Evensong
6:30 P.M.—Open Air Meeting
7:00 P.M.—Tract League
7:15 P.M.—Trumpeters
7:30 P.M.—Sacred Varieties
8:00 P.M.—Message
8:15 P.M.—Sunset Music

Thursdays, July 4, 11, 18, 25

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Music Faculty Program
10:45 A.M.—Echoes from the Mission Fields
11:15 A.M.—Missionary Music
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Birthday Program
4:30 P.M.—Scandinavian Period

Fridays, July 5, 12, 19, 26

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Pastor's Hour
11:00 A.M.—Friday Morning Songsters
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Institute Students on the Air
4:00 P.M.—Dean's Quarter Hour
4:15 P.M.—Devotional Music
4:30 P.M.—Hebrew Christian Broadcast
4:45 P.M.—Novachord
5:00 P.M.—Trophies of Grace
5:15 P.M.—String Ensemble
5:30 P.M.—Tell Me the Story of Jesus
5:45 P.M.—Hymns from the Chapel
6:00 P.M.—Headlines and Highlights
6:15 P.M.—Evensong
6:30 P.M.—Evening School
7:00 P.M.—Sunday School Lesson
7:30 P.M.—"Dr. Quiz"
8:00 P.M.—Sunset Songs
2:00 A.M.—"Midnight Hour"

Saturdays, July 6, 13, 20, 27

6:00 A.M.—Sunrise Song
7:00 A.M.—Morning Worship
10:30 A.M.—K.Y.B. Club
11:15 A.M.—Teen-age Bible Study
11:30 A.M.—Church School Period
12:00 M.—Young People's Hour
3:00 P.M.—Bible Study
3:30 P.M.—Strings and Voices
4:00 P.M.—Saturday Stories
4:15 P.M.—Novachord
4:30 P.M.—Foreign Language Period





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